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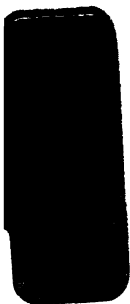
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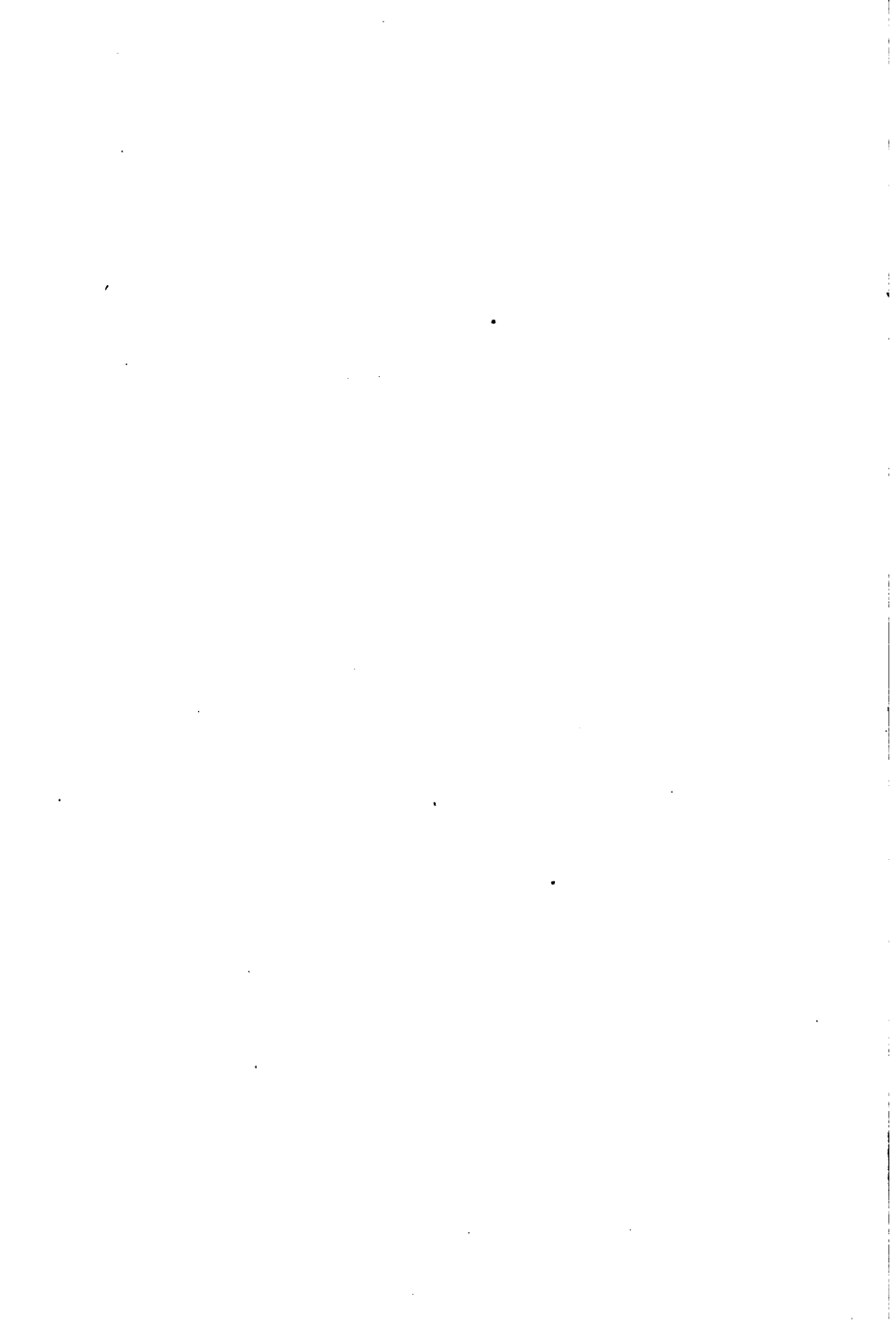


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CHRISTIAN
LEN. G. BROUGHTON



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**IS PREPAREDNESS FOR WAR
UNCHRISTIAN?**

BY REV. LEN G. BROUGHTON, D.D.

IS PREPAREDNESS FOR WAR UNCHRISTIAN?

THE PRAYERS OF JESUS

CHRISTIANITY AND THE COMMONPLACE

THE PRODIGAL AND OTHERS

THE KINGDOM PARABLES

RELIGION AND HEALTH

SALVATION AND THE OLD THEOLOGY

THE SECOND COMING OF CHRIST

TABLE TALKS OF JESUS

THE SOUL WINNING CHURCH

THE REVIVAL OF A DEAD CHURCH

UP FROM SIN

GOD'S WILL AND MY LIFE

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IS PREPAREDNESS FOR WAR UNCHRISTIAN?

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By
REV. LEN G. BROUGHTON, D.D.

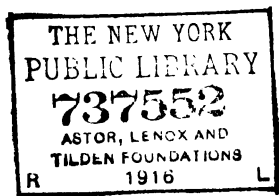
Author of "Christianity and the Commonplace,"
"Second Coming of Christ," "The Soul Winning
Church," "Table Talks of Jesus," "The
Prayers of Jesus," etc., etc.



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“A GOVERNMENT OF THE PEOPLE,
FOR THE PEOPLE, BY THE PEOPLE.”**

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FOREWORD

I HATE war, but we are in the midst of it,—a cruel, brutal war,—the like of which the world has never seen: and the question for us to face is what has it in it that can be turned to make the world wiser and better in the days to come? God has ever turned the wrath of men to praise His name if only men allow Him. Is this war an exception? I do not think so.

It is with this question in view that I am publishing this volume which is made of addresses which I have given in different parts of the country. During the first six months of the war I was Pastor of Christ Church, Westminster Bridge, London, hence I speak from personal knowledge about most that I say.

As I read the signs of the times, I think I see how matters are shaping to bring blessing out of even this awful carnage. First of all, I think I see it in the collapse of a rationalistic revelation. For years German philosophers have taught the world that there is no revelation apart from reason. That the Bible contains the word of God,

but that it is not the word of God—that whatever in the Bible runs contrary to reason, runs contrary to revelation. That reason is supreme and has the right to cut the Bible to pieces as it cuts other books to pieces.

But there is a change coming over the world. Men everywhere are coming to see that a religion without a revelation is a civilization without a compassion: and such civilization means death to the world. Destructive criticism of the Bible is dead to-day, because we have seen its fruit in anarchy and ruin.

Again, we see good coming from the collapse of what has been called ethical salvation as opposed to the old gospel of salvation by grace. Germany has taken the lead in this teaching also. From her universities she has flooded the world with the Gospel of Ethics, viz., salvation by character. But there is a change here also. Men have come to see its fruitage in the most unethical war that has ever been seen: and the world is turning from it back to Christ who taught men that they “must be born again.” We have seen that an ethic that will not work in war, cannot work in religion.

We have also had a blessing in the collapse of a purely militant philosophy. We have all seen

the workings of this popular doctrine of modern philosophy that "Might makes Right." We have seen it in bringing on war : in the conduct of war : in the greed of great corporations overpowering weak competitors. In organized labour taking advantage of necessity. In the individual hiding behind technicalities.

But the world is now reconstructing its principles. There has never been such an awakening of the public conscience as we see to-day. Might no longer makes Right, though it is oftentimes needed to defend it. And here I would utter a caution. Many lines of industry are growing rich out of this war, and they should see to it that as far as is right, they divide their fortune with those who help to make it for them—the working man. This is nothing but right. It costs them more to live than before the war, and they are entitled to some of the spoils.

Every country engaged in the war is learning much needed lessons. France will never be the same atheistic country again. Ten thousand men and women met in one service for prayer in Paris recently!

Russia will never be the closed land of absolute monarchy again. Even now she is throw-

ing open her doors to democracy; and thank God! she has broken with the demon of strong drink.

Great Britain presents a new order of life. There is less vice and less crime; there is less blatant luxury. There is less class jealousy and antagonism. The people are more religious and more devotional.

But America too has had her lesson. She has come to see the commercial interdependence of nations and individuals. No longer will she take counsel alone with herself, but with the whole world, and with every condition of life.

But the greatest lesson America has learnt is the discovery of the sacredness of American citizenship. With the slaughter of our people on the high seas while enjoying their privileges under international law, there went up from the Capitol of the nation a shriek of the American Eagle that shook the world! No longer will any nation look upon us as merely a nation of "dollar hunters" while our rights are being disregarded, and our people are being put to death. The protest that went forth from our President concerning such disregard of our rights, has done more for us than any one act that the nation has ever made. It has stamped American citizenship in let-

ters of unfailing glory. It has shown the world that around every American citizen, great and small, there is the "stars and stripes" to protect him.

We do not want war. We are not going to have it if we can help it; but we are going to stand together as one man for the rights of our people, realizing that "He that provideth not for his own household, hath denied the faith, and is worse than an infidel."

We are not going to sit still and whine about the horrors of war, and sentimentalize on the glories of peace while all around us the highwayman and assassin are lurking. The nation is pledged to defend her people; and to do it she must be prepared to resist the intruder whether he attempts to interfere with our Institutions at home, or our Commerce abroad. The great safety vault in a bank is not to invite burglars, but to prevent them. So with a nation's preparedness. It is not for war that we prepare, but to prevent war.

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**IS PREPAREDNESS FOR WAR
UNCHRISTIAN ?**

I Timothy v. 8. "But if any provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an infidel."

Luke xi. 21. "When the strong man fully armed guardeth his own court, his goods are in peace. But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils."

CHAPTER ONE

IS PREPAREDNESS FOR WAR UNCHRISTIAN?

THE PRESIDENT AND MR. BRYAN.

I make no apology whatever for an attempt to deal with this question from the standpoint of the Christian Church. A few months ago the President and his Cabinet, looking out beyond the cherished theories of the idealistic dreamer, saw the practical realities of present-day movements, and devised a plan for the safeguarding of our country, and our commerce against the envy, greed, and military preparedness of foreign powers. This he called his plan for "National Defence." The plan is a most modest one, and shows none of the signs of military aggression which has been read into it by certain political pacifists and dreamers. It is a simple, dignified, statesmanlike presentation of a policy of "Defence" for our country and our rights, which every citizen of any country has a perfect right to demand of his flag.

Now, had the matter been left in the hands of statesmen, and the ordinary lines of reasoning by them been followed, the pulpit might have remained silent: but such has not been the case. Hardly had the President sounded the note of warning, and announced his policy for "Defence," before Mr. Bryan takes up the cudgel of opposition to the President, and declares that his policy for "National Defence" is UNCHRISTIAN. Of course, Mr. Bryan, as every other citizen of this country, has a perfect right to his own particular view of the situation: and more than that, he has a perfect right to express it, and to propagate it as far as he can.

But when it comes to a matter of CHRISTIAN INTERPRETATION it must also be admitted that in that particular the Pulpit is entitled to be heard.

It is not the first time that Mr. Bryan has taken the cudgel against the President for his effort to defend our country and its rights. It will be remembered that he did this when the President was tired of the German slaughter of our men, women and children on the high seas, and demanded that it should cease, and cease at once. Mr. Bryan, in regard to that matter, said that the demand would bring Germany to war against us, and he did not want war: hence he

would get out of the Cabinet rather than submit to it: and out of the Cabinet he went. Since that time, the world has seen the fallacy of Mr. Bryan's philosophy: instead of the President's demands bringing Germany to war against us, it brought her to terms with us.

But in regard to the present policy of the President for "National Defence," Mr. Bryan has done more than differ with him, and try to make a break in his own party: *he has ventured to call Christianity to his aid*, and in doing so, has declared that "National defence is unchristian." I say again, this is where we get our right and our desire to be heard with regard to this matter.

When a politician launches a great national campaign as Mr. Bryan is now doing, based upon an interpretation of Christianity, the pulpit is at once brought to the front to see that Christianity is not misinterpreted.

THE HOUSEHOLDER AND THE INFIDEL.

Is the President's policy for national defence unchristian? We read in I. Tim. v. 8, "But if any provideth not for his own, and especially for his own household, he hath denied the faith, and is worse than an infidel."

From this we gather that every householder is responsible to the extent of his ability for his household. First, he is responsible for their material welfare. He is responsible for their housing, their feeding, their clothing, their work, their rest and play. No householder can be said to have discharged his duty to his household so long as there is wilful neglect in any of these regards. For example, a father who is not interested in the rest and play of his children, is not competent to direct their work.

In the next place, the householder is responsible for the mental welfare of his household: their education, culture, and training. He has to provide to the limit of his ability for every phase of training that will make his household useful, beautiful, happy and good.

Again, the householder is responsible for the spiritual welfare of his household. No householder has discharged his duty until he has done his best to save his household and cultivate in them the graces of the spiritual life.

But again,—coming more to the question of the hour,—the householder is responsible for the defence of his household against any uprising from within or attack from without. The rights of the household are sacred: and the man who would

not provide the best means at his command for its defence against the thief and the assassin is regarded by the Apostle in our text as "Having denied the faith, and is worse than an infidel." This gives us a thorough Christian ground for putting locks upon our doors to keep out burglars; screens upon our windows and nets over our bed to keep out the flies and mosquitoes. It also gives us a Christian ground for keeping near our bedside a well loaded gun for use if necessary to defend our household against the intrusion of the burglar. The fact is, the law holds no householder responsible for killing a man under such circumstances. And this is not only the law of the land, but it is the law of our text.

Now the law-making power of a nation in this regard, is in exactly the same place of responsibility as the head of a household. The proper interpretation of a nation is that it is a household, and the law-making and law-executing authorities acting together, constitute the householder.

The law-making and law-executing department of the nation are responsible for the "Defence" of a nation against all infringements from within and from without, that would rob it of such rights as call nations into being. In princi-

ple, a good, adequate, modern lock upon the door of a man's house or barn, or garage, or place of business, is nothing more or less than a well-equipped, modern, adequate army and navy for the "Defence" of the national household. Every gunboat for defence is a lock upon the door of the nation to keep out the thieves and assassins. The principle of a well-screened house, or the use of a first-class net for one's bed, to keep out flies and mosquitoes, is exactly the same as that of President Wilson's policy for "National Defence."

Would Christianity say that it is unchristian for a householder to provide locks for his doors to protect and defend his household? Christianity would warrant any householder preparing to defend his house against midnight invaders. Would Christianity say that it is unchristian for a householder to provide his household with good screens to keep out the pestiferous fly and mosquito during the time of napping? Or would Christianity say in the words of modern political pacifists concerning "National Defence," "You may use locks provided they are not very strong nor very modern; and you may use screens and nets provided they are not very up-to-date." The whole discussion seems frivolous and childish,

and so it is. No man can say that the principle that justifies a man for preparing to defend his household, will fail to justify a nation for preparing to defend the rights of its people.

We must keep in mind the times in which we live. It is the time of conflict, not of peace. Jesus Himself said: "I came not to bring peace on the earth, but a sword." This He said because He realized that His Church would be operating from first to last in a non-peaceful age; and this is why preparedness against attack is in Christian order. It is why the lock and the gun, the screen and the net is not only permissible but a matter of necessity and therefore Christian. It is also why a proper army and navy is sane, statesmanlike and Christian. Until the end of this dispensation comes, we may expect to face the selfishness and greed of contending nations. In the majority of these nations Christ has no part, for to many of them He has not been preached. It is folly therefore for us to talk of the reign of perpetual, worldwide peace in this restless, selfish, greedy dispensation. Just so long as the devil is allowed to roam the earth evil men will break into our houses unless they are locked, and evil nations will break into our nation unless it is fortified and defended.

WILL A TREATY HOLD?

We want no better proof of this than that which we now have before our eyes. A little more than a year ago men were almost ready to sing of the Millennium, indeed many were singing of it. Treaties of Peace were everywhere the order of the day, and the Hague Peace Conference was regarded as the panacea for the peace of the world. The ruling powers of Great Britain and our own country were so imbued with the thought of the day of peace, and that war was impossible under such promising conditions, that it was impossible to bring about a sober facing of impending danger.

I was in England when Lord Roberts, the retired Field-Marshal of the British Army, was going up and down the length and breadth of the British Isles calling the country to prepare to defend itself against a great foreign aggression. I remember very well that his warnings were regarded as the pessimism of an old man. The men of the ruling Party in England at the time, were like those who have ruled in our country for many years; they were men imbued with the false cry of peace. They were men who believed that preparedness was a waste—unsound, and unchristian. It was preached from platform and pulpit alike.

What about it to-day? In less than a year we have seen practically all the Treaties of Europe torn to pieces as **NOTHING BUT SCRAPS OF PAPER**. The Hague Conference is looked upon as child's play and a farce. Nations have been trampled under foot, their patriotic sons slain on a hundred battle fields, and their defenceless women and children outraged and slaughtered. Even the high seas, alike the property of us all, have been invaded, and neutral citizens and commerce mercilessly destroyed. And still the slaughter goes on!

In a little over a year we have seen the most brutal, savage warfare that the world has ever seen since the day that man was let loose in the Garden of Eden. And in part, we are involved in it. Our people have been sent to the bottom of the seas, our commerce has been seized and our industries with their dependent subjects denied their rights as institutions and citizens of a neutral nation. This would never have been had Great Britain been prepared for defence. The war would not have been made if she had not been listening to the false cry of peace.

In the face of such conditions confronting us at the present moment, where is there any longer hope in the triumph of "National Treaties"? We

have seen the flim flam nature of their binding, that they only bind where there is no issue at stake.

Certainly, we would not think of resting securely as a nation, any longer, with only a "scrap of paper" to depend upon for our defence! The only hope for a worldwide treaty to bind us together, is in the reign of a worldwide King; and this we will not have until Jesus comes the second time to take up His promised reign over the whole round earth. For the present we are to keep locked doors and armies and navies to defend our nation against the thief and the assassin, who, for unholy reasons, would rob us of our rights.

TO PROTECT OUR COMMERCE.

But still there is another argument: Our nation is fast becoming a nation of worldwide commerce. To a great extent we are becoming the producers of the world. And since this is true, we have got to prepare to guarantee to our commerce such protection and defence against unjust encroachment as will enable us to develop our resources and discharge our sacred mission to a waiting world. It is folly to talk of building up a great system of foreign commerce which has to

ride the high seas, without a sufficient navy to protect it from falling into the hands of the selfish and unlawful pirate.

Here we are to-day making every effort to open up and establish a thorough system of commerce between this country and South America, —a thing we should have done long ago,—but how foolish it is to undertake such an enterprise unless we prepare to give that protection which its safety demands.

THE MIRACLE OF EMPIRES.

My friends, it would seem that God from the very beginning has had a great Providence in opening up and establishing this nation. With the formation of our Government, a miracle of Empires began. At first the old world scoffed and scorned. Then it observed. To-day it acknowledges the sweep of our victory and the force of our Republic. The steps of our progress are too marvellous to relate. It began on the eastern shore, and made its way westward, carrying with it the rifle and the axe, the plough and shuttle, the spelling book and the Bible. And on and on it went, sweeping across mountains and overspreading plains and prairies, until at last it reached the western shore where the dull roar of

the Atlantic gave place to the dashing thunders of the Pacific.

This is the miracle of our geographical progress: but it is not all. There has been likewise a material and a spiritual progress that has kept step all the way. In the trail of the caravans, flowers have bloomed and fruits have ripened: States have been formed and governments instituted. Churches, Schools, Colleges and Universities for classical, professional and technical training,—the equal of any in the world,—have sprung up, so that to-day we have a population as intelligent, as self-supporting, and as happy, man for man, as the sun ever shone on since man was sent forth on his mission of conquest.

Such a government may well be classed as a miracle. Its flag is the one flag that has never been defeated. Where it has gone, the people have followed, for they have been sure from the beginning that the hand that bears the Stars and Stripes is the unseen hand of God. Following this flag, we have shaken off the shackles of foreign powers. Following this flag we have put down the most formidable internal rebellion that the world has ever seen; and have in so doing welded together the most aggressive people in history. Following this flag we have broken the

chains of human slavery, and proclaimed to the world the doctrine of "equal rights to all and special privilege to none." Everywhere and always the flag of our nation has meant a stronger defence, a larger liberty, and a nobler manhood.

AMERICA'S RESPONSIBILITY.

Now my fellow countrymen, with such a heritage, and such a household, what is our responsibility to it? Shall we longer content ourselves with the cry of PEACE, PEACE, when we know there is no peace? Shall we shut our eyes to the failure of other nations now before us in this regard? Shall we go on playing politics and endeavouring to curry favor with the irresponsible? Or shall we fall in line with the principles of the great Apostle to the Gentiles, and declare that "If any provideth not for his own, and specially for his own household, he hath denied the faith, and is worse than an infidel."

Or shall we go back further than the Apostle, and hear the clear warning of Christ our Lord, when He says: "When the strong man, fully armed, guardeth his court, his goods are in peace."

Christianity is not a mere sentiment, it is the most vital force that this world has ever seen.

But it never professes to do for us a thing that we can do for ourselves. If we would be fortified we must fortify.

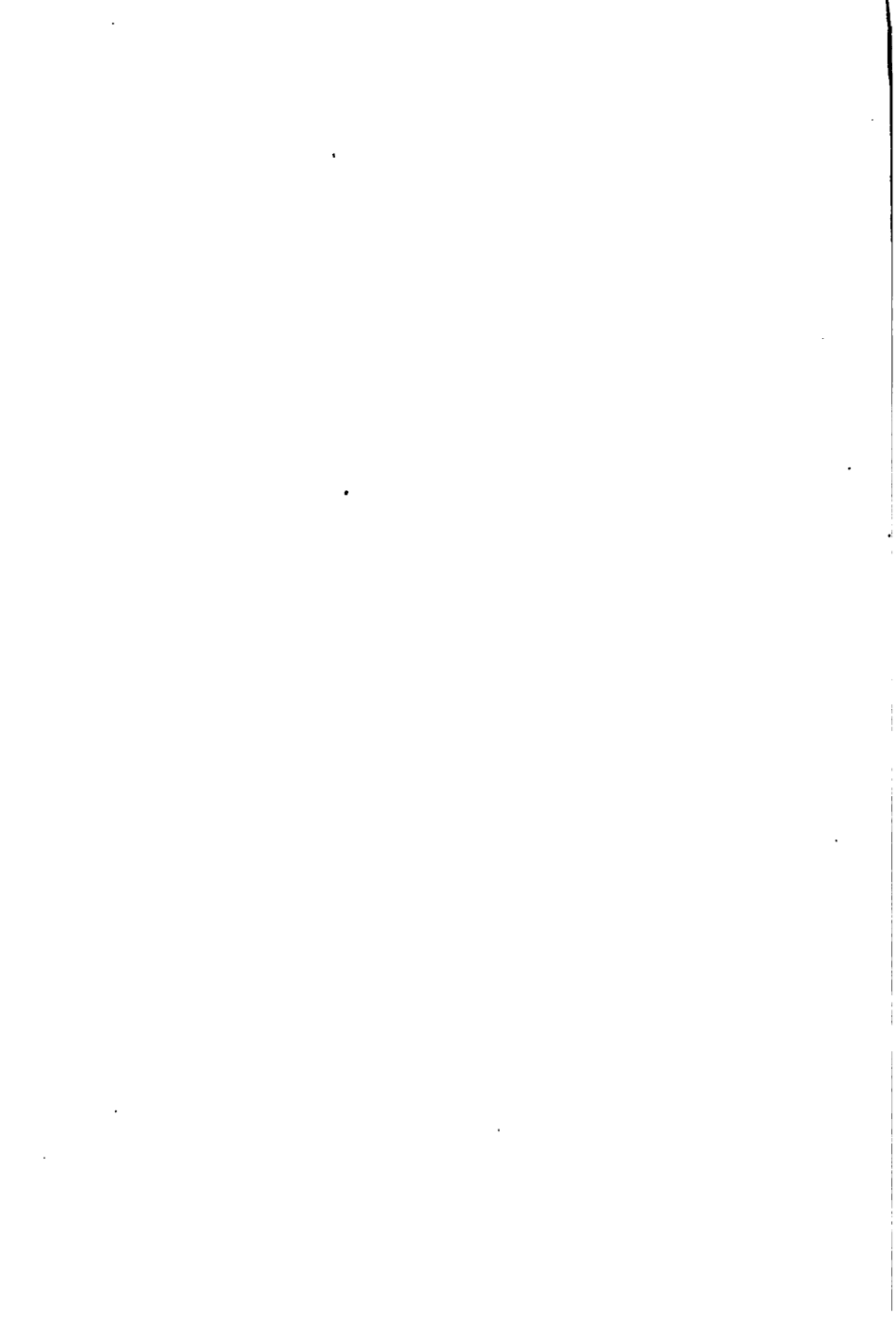
Let us not be deceived; a great proposition is before us as a nation; our liberty and our freedom is at stake. It is no time to gratify personal ambition, or to seek party advantage. The day for the NEW AMERICA is at hand, and every American loyal to his country should rally to the new demands, and make ourselves and our country all that God would have us be to each other and to the world. What a gracious privilege we have of holding forth to a struggling world the light of American liberty and freedom.

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring.

My native country, thee,
Land of the noble free,
Thy name I love:
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song:
Let mortal tongues awake;
Let all that breathe partake;
Let rocks their silence break,
The sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us with Thy might,
Great God and King.



**THE SPIRITUAL INTERPRETATION
OF WAR**

CHAPTER TWO

THE SPIRITUAL INTERPRETATION OF WAR

Matthew xxv. 6. "And ye shall hear of wars and rumours of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet."

WAR AND SPECULATION.

War always furnishes an opportunity for speculation about many things. During war times men are apt to jump to all sorts of conclusions; especially is this true with regard to religion and religious affairs. Our present war is by no means an exception to this general rule, and it is because of this that I propose dealing with at least two of the most conspicuous of these conclusions.

The first is that this war is to be taken as a sign of the imminent coming again of Jesus Christ.

The second is that the involvement of practically the whole of Europe and more in the war

at this time, is to be interpreted as a proof of the failure of the Christian Church and the Gospel of Christ.

THE COMING AGAIN OF JESUS.

Let us take the first of these conclusions—war as a sign of the imminent coming of Jesus. Before discussing this proposition at all I feel it is necessary for me to briefly outline the essential facts as we have them set forth in Scripture concerning the promised return of our Lord.

First of all let me say, the Scriptures clearly teach that Jesus Christ is coming back again to this EARTH. There are more than three hundred and fifty prophecies to this effect. The Apostle Paul in his letters calls attention to the fact in fifty-five places. But to me the greatest promise of all that we find in the Scriptures, is that which was made by the angel when Jesus ascended from Olivet. You will recall the circumstances under which that promise was made. Jesus and His disciples were gathered together there upon that hilltop for the purpose of having a last talk. As they were talking, Jesus suddenly without any premonitory sign whatever began to ascend. The disciples watched Him as He went up through space until finally He passed out of sight. Not a

word was spoken by Him as He went; nor was there a word spoken by those awe-stricken disciples as they watched. But on and up Jesus passed through tractless space back to Heaven. And as the disciples stood there, gazing up into space, with perhaps some faint hope that they might catch another glimpse of Him, an angel from Heaven spoke to them,—and it was the first word uttered from Heaven after Jesus went back,—he said: “Ye men of Galilee, why stand ye looking up into Heaven? This same Jesus which was received up from you unto Heaven, shall so come in like manner as ye beheld Him going into Heaven.”

And from that time until the present hour the Church world, in one way or another, has been looking for the fulfilment of that promise, for the coming back to the earth of Jesus the Lord.

PRE-MILLENNIAL COMING.

Again, the Scriptures teach that His coming will be pre-Millennial; that is, He will not delay His coming until the Church has conquered the world. Our Lord Himself has made a very plain declaration concerning this fact. We read in Matthew xxiv: “As were the days of Noah, so shall be the coming of the Son of man. For

as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the Ark, and they knew not until the flood came, and took them away: so shall be the coming of the Son of man. Then shall two men be in the field: one is taken, and one is left: two women shall be grinding at the mill: one is taken and one is left. Watch, therefore: for ye know not on what day your Lord cometh."

From this we gather three things: First, that everybody will not be converted when Jesus comes again. "Two shall be grinding at the mill," says our Lord; "one shall be taken, and the other left." That is to say, one will be ready and the other will not.

Then again, we see here emphatically stated by our Lord that His coming will be "as were in the days of Noah." There can be no mistake about how it was in the days of Noah. In those days, the world was far from being converted. It was in a state of awful sin, such sin as to repent God that He had made man.

Further, there is an injunction to watch. "Watch therefore; for ye know not what hour your Lord doth come." If we are to wait until the world is converted by the Church before we

expect the coming of the Lord, surely there is no need of any injunction to watch now; for the world is far from being converted to-day.

THE END OF SATAN'S REIGN.

The Scriptures also teach that His coming will see the end of Satan's reign. We turn over to Revelation xx and read, "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more until the thousand years should be fulfilled." Here we have John, banished upon the Isle of Patmos, with his eyes touched by the finger of inspiration, looking up into heaven and seeing things as they are to be in heaven and on earth. He sees our Lord, preparatory to His return to this earth, dispatch an angel, who comes to this world under the charge of high heaven, to arrest the Devil and lock him in a pit, and keep him fastened there so that he cannot exercise his reign over men any more till the days of the Millennium are passed.

WAR NO SIGN OF HIS COMING.

But while all this is true, I do not believe that this war, or any other war for that matter, is to be taken as a sign of the imminent coming again of Jesus. We have had wars, and rumours of wars ever since the dawn of the Christian era. Some of you will recollect reading that after and during the Napoleonic wars, when practically the whole of Europe was involved, many good Christian people took the position that Jesus was to be expected immediately. Many people left their ordinary vocation of life, and went out in quiet expectancy of the immediate coming of our Lord to the earth. And so it has been in many other wars in the history of the Christian Church.

Again, we are emphatically told that there shall be no sign of His immediate coming. In this twenty-fourth chapter of Matthew, verses forty-three and forty-four, we read: "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." According to Scripture, the world will be moving practically as it moves to-day, when

our Lord comes back to earth. Some will be ready, expectant, waiting; and others will not. Some will be taken with Him to share in His glory; others will not.

DOES WAR MEAN FAILURE?

But how are we to interpret this war? Does it in any sense indicate the failure of the Christian Church and the Gospel of Christ? My answer to this question is emphatically No. We must remember that this is the dispensation of the Christian Church. It is not at all the dispensation of the Millennium. The Kingdom of heaven is operating on the earth, but it is not operative over the earth. Our Lord is here in spirit, with His Kingdom being formed. But He has not yet seized the reins of government, and is not yet ruling the world according to His will, as He rules to-day in heaven. And so long as we are in the dispensation of the Christian Church, we are in the dispensation of conflict. The Church was conceived and fashioned in conflict and travail; and she has in the midst of conflict and travail ever since the day of her birth, and she will be in the midst of conflict so long as her dispensation lasts. The only thing that can put an end to the suffering and turmoil of the Church,

is the dominance of the will of Christ in all departments of life.

Again, there never will be such a thing—hear me at this point even though it may run contrary to your views, and much of the teaching you have had, for I hold it in absolute keeping with the teaching of our Lord, and the Scriptures,—there will never be such a thing on this earth as perpetual, worldwide peace until Jesus Himself is back in this world holding the reins of universal government. You may organize as many peace Societies as you like, and they may accomplish as much good as they can in their efforts to promote worldwide peace. But we can never hope to see the nations of this world united in such bonds of love, fellowship and trust as will guarantee perpetual peace, as long as there is the strife, and the strain, and the stress that we have existing to-day in the competitions of the nations of the earth. And this will continue to be until Jesus as the worldwide King, the one King of all the united empires of the world, sways the powers under one general sceptre of government.

So this war is by no means to be construed as indicative of the failure of the Church. The Christian Church was never sent to convert all

the world. The Christian Church was sent to make disciples of all the nations of the earth and thus hasten the coming again of our Lord, Who when He returns will convert the world. This war, as every other war, has an interpretation: but it is not that.

WAR SPELLS SIN.

The interpretation of this war, as I see it, is clearly this. It is the manifestation of the recklessness of sin. All war is sin-born. We talk about just wars; from one standpoint there is no such thing as a just war at its beginning. Other powers may be drawn innocently in; but at the very root of all war there is sin. And this is distinctly true of this war. As I have carefully examined the issues involved in the present struggle, I have seen it so. May I rapidly review some of the issues? As I see the issues in the present struggle, they are as follows:—

THE ORIGIN OF THE WAR.

Servia had for years been menacing the welfare of Austria because Austria held her back from her rightful progress and expansion.

Austria, in order to vindicate herself and exercise her superior strength, made certain de-

mands upon Servia,—demands wholly unreasonable, and which she must have known at the time she made them, could not be accepted by Servia.

Then Servia, to the surprise of everybody, conceded to Austria's demands in all but two, and offered to confer with regard to these two.

Austria, already determined upon war, refused Servia's concessions with an open declaration of war on her.

This led Russia, as an ally of little Servia, to begin to mobilize her troops—a thing which she or any other nation has a perfect right to do when she sees fit.

Then Germany, big Austria's ally, declared war on Russia, and at the same moment practically attacked France without a declaration of war.

Following this, Germany violated her solemn treaty with France and England to protect the neutrality of Belgium.

This forced England to declare war on Germany. She had to make good her part of the sacred Treaty she had made to defend the neutrality of Belgium.

From all this it is easily seen that sin of the rankest and vilest sort is back of the present uprising. There can be no question but that the little cloud of disaffection between Servia and

Austria, which could have easily been adjusted by Conference—as suggested by Servia and urged by England,—was seized upon by Austria, urged on by the pride, arrogance and greed of Germany, and was made a mere pretext for plunging the whole of Europe into a bloody war; and all with the view of getting additional territory, and strengthening still further her power of military despotism.

No impartial students of events can fail to see that this is true; and that Belgium, France and Great Britain have been forced to take arms against this greedy arrogance. This is specially true with Britain, whose position at the beginning of the war was to make good her solemn treaty for the protection of a weaker nation.

IF GERMANY SHOULD WIN?

But since Britain has been forced to fight, the issue has widened. The democratic civilization of Europe hangs in the balance. And when I say "Democratic" I mean to say more; the "civilization" of the world hangs in the balance! For if, by any unforeseen chance (and I say this, as God is my witness, without the slightest bit of animosity, hatred or bitterness; God pity the man who cannot face national issues without bitter-

ness), Germany should win in this struggle, European civilization would be set back a hundred years, if not forever! And that means to say the civilization of the WORLD would be set back. Britain, therefore, is forced to fight to-day, and forced to fight for her life, and for her civilization. More than that, she is forced to fight for the life and civilization of the world. There can be no let-up until the egressor is stripped of his place as a world-power to continue to aggravate and threaten the peace of Europe.

Instead, therefore, of this being a localized struggle, confining itself to Europe, it is a world struggle, a struggle for life, a struggle for civilization, a struggle that calls for the sympathy of the world.

ALL IN SIN.

But while all this that I have been saying is true, I must go a step further. I must call attention to the fact that while sin lies at the back of the present struggle, we should not fail to remember that the rest of the world is not without sin. We live in the days of the principalities and powers of darkness. Gradually, but surely, the Church during recent years has lost her grip on God. THERE HAS BEEN TOO MUCH WORSHIP

AT THE SHRINE OF MAMMON. The policy of "Get all you can and keep all you get" has too much dominated the Christian conscience. Christian men have piled up their fortunes to the neglect of the need of the Church, and the cry of the world for the Gospel of Christ.

There has been too much seeking after ease and pleasure. Christian people have shared with the rest of the world in this regard without keeping in mind the sacred proverb of inspiration, "He that loveth pleasure shall be a poor man." This does not refer to reasonable pleasure-seeking, but is a warning against making pleasure the dominating thought of life. It means over-indulgence, and the text might read, "He that giveth himself to over-indulgence in pleasure shall be a poor man." And as it is with the individual so it is with the nation.

We have sinned in our false standards of heroism. To a great extent the Church has allowed herself, with the rest of the world, to make heroes out of prize-fighters, baseball players, and football players, professional this, that and the other. While all these things have their proper place, they certainly have not the place that we have given them. When the hero of a people is such a man as I have described, to the

neglect of the man who gives his life to the making of character, it is a bad day for the people. He is the hero—or should be—of a people, who gives himself most unstintingly to the upbuilding of character: for in so doing he is building a nation and forming a civilization. She should not be a heroine who puts on the latest fashion, and gets her name in the society papers because of it: she should be a heroine who gives herself most unstintingly to the building of solid character, character that is to endure as a nation's greatest heritage.

Again, we have sinned in that we have to a great extent turned the Sabbath into a day of pleasure seeking, to the disregard of Church attendance and reverent worship. I am no unreasonable Sabbatarian. I hold that the "Sabbath was made for man, and not man for the Sabbath." But we have lost power as a nation, and as a Christian people, in proportion to our giving up the Sabbath. Men who are now able to have an automobile, seem to think nothing of their increased responsibility to God in the matter of attending Church. It must be used as an instrument to destroy the Sabbath and make it a day of recreation without worship. No race will ever develop independent of the ordained

scheme of God ; He knew what was best for man, and He gave it to him.

Finally, we have sinned in that we have let go the family Altar of our fathers. In proportion to our yielding up the Sabbath, we have yielded up the Bible and the family Altar, and we will never fill our place until we find the Altar.

THE CALL.

These things the Church of Christ has got to be made to realize, and the present day of trial is the opportunity for her to do so. The devil is at the back of this war, and back of every war ; but it would seem as if God had permitted it to come in order to bring the Church to repent of her sin, and enter a new life of consecration and service to Him.

“Come all ye who love her call,
 Ye whose hopes are one with hers,
 One with hers the hearts that swell
 When the pulse of memory stirs ;
 She from whom your life ye take
 Claims you ; how can you forget ?
 Come, your honor stands at stake !
 Pay your debt.”

ROBERT HALL.

And in this connection I am reminded of a most remarkable sermon preached in 1803, on

the occasion of the outbreak of war with Napoleon, preached by the celebrated Robert Hall in Bristol. I want to give you an extract from it:

"Engaged," said he, "with such an enemy, no weak hope of clemency or moderation can tempt us for a moment to relax in our resistance to his power; and the only alternative which remains is to conquer or die. Hence, that unexampled unanimity which distinguishes the present season. . . . Partial interests and feelings are suspended, the spirits of the body are collected at the heart, and we are waiting with anxiety, but without dismay, the discharge of that mighty tempest which hangs upon the skirts of the horizon, and to which the eyes of Europe and of the world are turned in silent and awful expectation. While we feel solitude, let us not betray dejection, nor be alarmed at the past successes of the enemy, which are more dangerous to himself than to us, since they have raised him from obscurity to an elevation which has made him giddy, and tempted him to suppose everything within his power. The intoxication of his success is the omen of his fall.

"I cannot but imagine the virtuous heroes, legislators, and patriots of every age and country are bending from their elevated seats to witness this contest, as if they were incapable, till it be brought to a favorable issue, of enjoying their eternal repose. Enjoy that repose, illustrious mortals! Your mantle fell when you ascended; and thousands, inflamed with your spirit, and impatient to tread in your steps, are ready to swear by Him that sitteth upon the throne, and liveth forever and ever, they will protect freedom in

her last asylum, and never desert that cause which you sustained by your labours, and cemented with your blood."

I do not know of anything more appropriate than these words at the present hour when such serious issues confront the world. Let us be careful to look in upon our own hearts, and endeavour to get right with God, and keep right; for in the way of God, we are in the way of success.

CERTAINTIES AND UNCERTAINTIES

Joshua iii. 5. "Sanctify yourselves, for to-morrow
the Lord will do wonders among you."

CHAPTER THREE

CERTAINTIES AND UNCERTAINTIES

ON every hand there is observed unrest and struggle with reference to the future. With some it is to know more about the future. With others, it is a desire to provide for the future. With others still, it is a desire to hide from the issues of the future. And with others still, it is a desire to enter upon and realize the benefits of the future.

It was so with Israel in the days of Joshua. A general spirit of unrest had taken possession of the people Israel. They were no longer content with their wilderness wandering and experience. A forward movement had been determined on. It had become to them as imperative necessity; but in spite of what they realized in this regard, they were scarcely prepared for the task before them.

Some of them hesitated because they were not willing to give up the past. In the past there were

many traditions that they were unwilling to let go even for the realization of a better future.

Others hesitated that they might learn more about the future, before entering upon it.

Others hesitated that they might prepare themselves better for it, and still others hesitated because of the uncertainty with regard to it.

This made necessary the words of Joshua to his men as they entered upon this new task: "Sanctify yourselves, for to-morrow the Lord will do wonders among you."

THE WORD SANCTITY.

Joshua had caught a vision of the future, and, also, he had caught a vision of the new way of approach to it. He saw that they had delayed long enough in the wilderness, and that further delay would mean the loss of further opportunity, and perhaps ultimately the loss of the promised glory. Hence, the call to sanctification. And in this connection it is well for us to stop and study the meaning of the word, which is the central word in this great and remarkable call.

The word means here far more than it ordinarily means. According to the Hebrew use of the word, it means "to cleanse perfectly," but

in this particular case the word means "whole offering." Literally it means "to offer one's self from tip to tip, from head to toe, with all the faculties of his being." If I may paraphrase Joshua's word, it is this: "You are now to pass from the old way into the new. Before you is a new experience, something you have never realized before. There is a new world, with new problems, new conflicts, a new order, and new victories. You have not passed this way heretofore, therefore offer yourselves from tip to tip. Let the whole man be stretched forth to accomplish the task and win the victory."

BRITAIN'S RESPONSIBILITY.

This brings us to Britain's responsibility at this particular time. Without a doubt, Britain is facing at the present time a new experience in her history. Never before has she faced anything that can be compared with it. In the short space of a week the whole Continent was plunged from seeming peace and good fellowship into a state of most determined war.

Britain worked hard, and with a spirit that should satisfy to the full the most peace-loving of her people to avert the calamity; but she failed. And finally, to vindicate her honor and make good

her sacred pledge to weaker nations, she was forced to arms.

I am in no sense an advocate of war: I hate it. I cannot keep from thinking of the untold suffering and heartache that follows in its train. I would ever do anything in my power to avert it. But under the circumstances, I feel perfectly sure that no other course but war was left for England to take. The centuries of her Christian teaching would have frowned upon her forever had she remained silent and allowed her weaker allies, with whom she had lived long in the bond of sacred friendship and treaty, to have been crushed. No more could she have remained silent under the circumstances, with a haughty and bloodthirsty monarch seeking to crush and plunder, than could the head of a household remain silent while the members of his household were being attacked. A treaty of trust is sacred alike in all cases. And I take my hat off to Britain for her brave and unselfish rally to the defence of the right, and the defeat of the wrong.

Britain, in this terrible struggle, by her strenuous efforts for peace, her unflinching loyalty to a friend, her sacred regard for her treaty, and her stern refusal to be bought or bribed, has demonstrated to the world the solidarity of the

centuries of her Christian teaching: and in this all loyal lovers of Truth must rejoice.

SIR EDWARD GREY.

I will say further, that during my life I have read many speeches delivered by Statesmen in an hour of crisis, but I unhesitatingly say to you that the speech of Sir Edward Grey, delivered in Parliament on the eve of the war, is the greatest pronouncement I have ever read. It is not only the pronouncement of a Statesman, but also the expression in highest form, of the ethic of our Christian civilization which may be summarized in the words of the Master: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

But while all this is true, it must be admitted that there is much cost involved, for great principles demand great sacrifices. Like the way of Joshua across the Jordan, it has its perils, but it also has its rewards. No prophet is able to tell what the future is to be. But unless truth should prove untrue, it does not take a prophet as I see it, to tell at least one thing. When this trouble is over, the old war menace which has hung over Europe like a cloud, and threatened it for many years, will threaten it no more. God grant that

now the trouble is on, that it may end in crushing the mad spirit of military aggression forever from Europe. Surely, like Joshua, the world has not passed this way heretofore. The way is new. The cause is new. The issue is new. But none of these things should deter us in our efforts to stand for the right and condemn the wrong.

Britain loves her past traditions. Sometimes perhaps she thinks too much of them. But she rejoices in her present attitude, and longs with eager eyes for the future revelation.

CERTAINTIES AND UNCERTAINTIES.

The future has many things in it that are alluring.

In the first place, it has its certainties. In the second place, it has its uncertainties; and when we put certainties and uncertainties together, they offer such an inspiration as will demand the best in us all.

In its uncertainties we have first the uncertainty of life. Secondly, the uncertainty of our enemies; and thirdly, the uncertainty of our friends.

In our certainties we have the certainty of God, the certainty of the predominance of the right, and the certainty of difficulties. Israel had

before it the River, new difficulties in Canaan, keeping up the courage of the people, overcoming the cowardice of the cowards.

Also in the list of certainties we have the certainty of victories. Israel had her past victories. She had the Red Sea, God had helped her to cross it: she had the manna from heaven, God had showered it upon her: she had other miracles too numerous to mention, all along that mysterious journey of wandering.

All of these inspire with reference to the future.

Israel had the Jordan in front of her, but thank God, she had the sea behind her. The God Who had helped her across the sea was certainly able to help her across the river Jordan.

The certainties and uncertainties of life all contribute to make the future of any honest, struggling man or people full of interest and full of inspiration. The uncertainty of life causes him to stretch himself from tip to tip that he may make the most of his time. The uncertainty of his position causes him to rely less upon it, and more upon that which is to be.

The uncertainty of his enemies causes him to regard them with more care and greater firmness. The uncertainty of friends causes him to

rely less upon them and more upon the "Friend that never faileth."

GOD IS SURE.

And likewise, the certainty of God, the certainty of the predominance of the right, the certainty of difficulties, and the certainty of past victories should thrill a man beyond expression. How good it is, in the midst of all the clouds that hang over us, to feel that we are immediately environed by the atmosphere of such certainties. The certainty of God, the certainty of the final ultimate predominance of that which is right! The certainty even of our difficulties, which, when properly viewed become to us the ladder upon which we climb to the heights of victory. The God Who has guided our feet in the days of the past, is still upon His throne, and His sceptre is still in His hand.

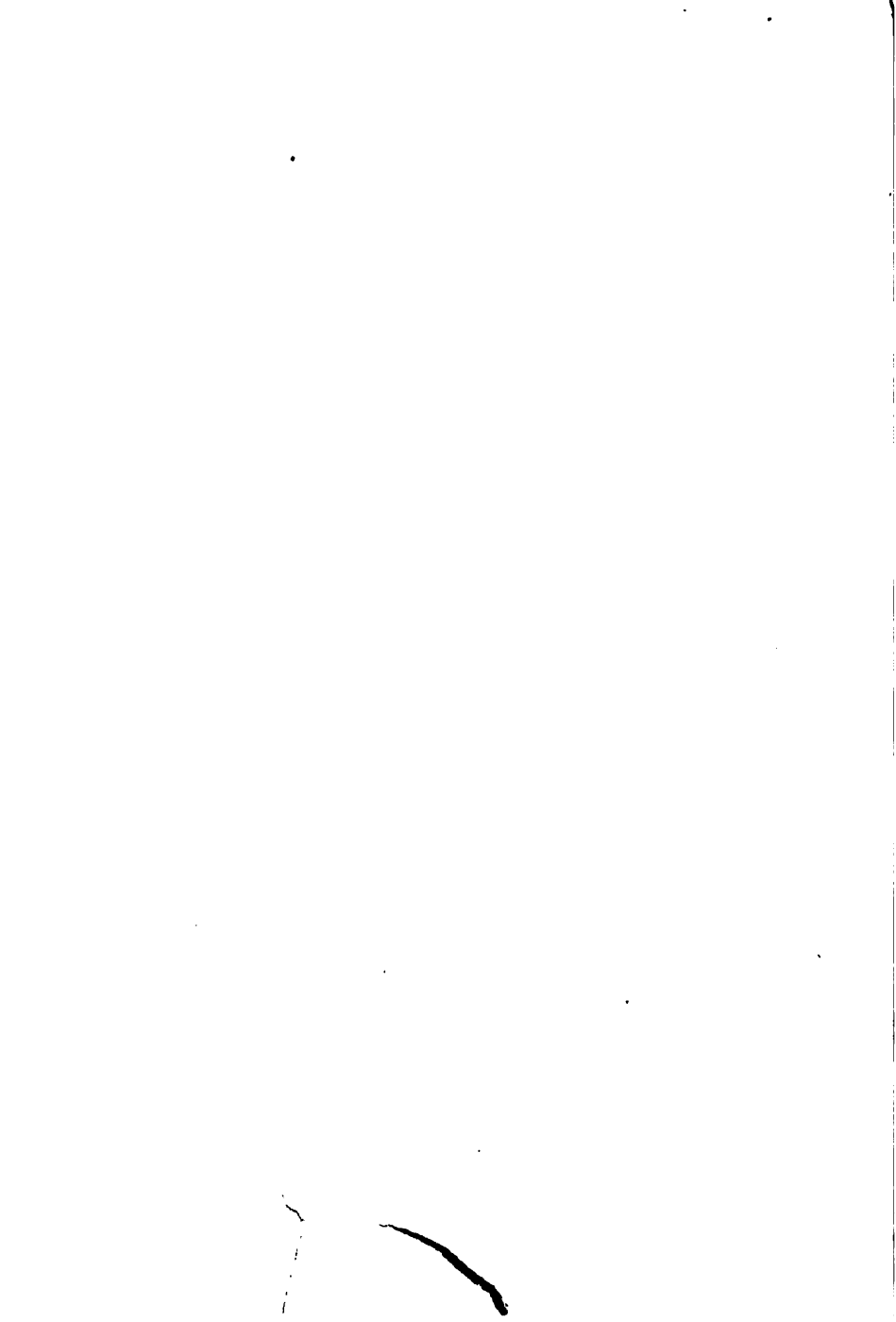
We look back, and behold the sea! God grant that we may never forget it. God has enabled us to cross it many and many a time. We look out in front of us, and to be sure! we see the waters of the Jordan, and we are now to face them. But the God Who by the revelation of His great supernatural power made it possible for us to cross the sea, will be by us as our feet

touch the waters of the Jordan, and guide us safely to the Canaan shore.

Surely, with our experience of the past, we can venture upon the future with fullest hope and courage.

“To do, or not to do; to have,
Or not to have; I have to Thee;
To be, or not to be, I leave;
Thy Holy will be done in me.
All my requests are lost in one.
‘Father, Thy will be done.’

Welcome alike the crown or cross:
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death; but ever grown
‘Father, Thy will be done!’ ”



**THE WAR AND RATIONALISTIC
TENDENCIES**

Ephesians i. 6. "He hath made us accepted in the beloved."

CHAPTER FOUR

THE WAR AND RATIONALISTIC TENDENCIES

THE PET NAME.

Before we deal with rationalistic tendencies, we want to present the brief fundamental principles of Grace in the redemptive scheme of Christ, that we may see how so-called rationalism is the world's greatest curse.

You will see at once that our text closes with a word, which to a great extent seems to be a pet name used throughout the Scriptures with reference to Jesus. Especially is this true with regard to its use in the Old Testament Scriptures. If you will go back to the Song of Solomon and read the first three or four chapters of that remarkable book, you will see it occurring in various ways that are striking. I wish to give you a few of them in the first few chapters:—

"My beloved is unto me as a cluster of camphire."
—i. 14.

"As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love."—ii. 3, 4.

"My beloved is like a roe or a young hart: behold he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. My beloved spake, and said unto me, 'Rise up, my love, my fair one, and come away.'"—ii. 9, 10.

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains."—ii. 16, 17.

"His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."—v. 16.

"I am my beloved's and my beloved is mine: he feedeth among the lilies."—vi. 3.

Then there is a striking quotation from Isaiah v. 1:—

"Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill."

It must be remembered that these references are to Christ, and that these men of old under the inspiration of the Spirit of God, used this word concerning our Lord Jesus when they never had any personal knowledge concerning Him and His life. The only knowledge they ever had of Him

was that which came down to them through the dim and mystical light of prophecy.

Then again, as we come over into the New Testament we find our Lord on the banks of the Jordan, being introduced to the world as Messiah, Priest and King by His Father, in the following manner:—

“This is My beloved Son, in Whom I am well pleased.” Following this introduction we have the whole of that marvellous and matchless life of Jesus on this earth; a life the like of which no other man ever lived or ever thought to live. And, after it is over, we find the Apostle Paul referring to Him in the same way:—

“He hath made us accepted in the Beloved.” So we find that this is indeed a pet name given to Jesus by inspiration and by the direct voice of His Father. As we study the word we see that it is very comprehensive. It comprehends the whole of that marvellous life that Jesus lived on this earth; it comprehends His love, His sympathy, His compassion, His wisdom and His power.

But this is not the most striking thing in our text. The most striking thing in our text is the revelation to us of our position “in the Beloved.” “He hath made us accepted in the Be-

loved." This is a statement which should never be accepted without further considering its scope and its comprehensiveness; so I want us to see in part what is involved in this remarkable statement of the Apostle, "He hath made us accepted in the Beloved."

THE REDEMPTIVE SCHEME.

To begin with, we are "In the Beloved" accepted in the scheme of His great redemptive grace. Jesus Christ was ever the Saviour of men. When man fell in the Garden of Eden, God at once ordained a way of salvation through Jesus Christ, as the seed of the woman saying, "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel." This is a remarkable statement; and when we come to an honest study of the situation connected with the fall, we see nothing whatever strange in this new revelation of a scheme for man's redemption. Law ever demands, and ever has demanded obedience; and the violation of law ever demanded, and ever will demand punishment. When the tree is prevented from having its normal life it must inevitably suffer. When the rose is not furnished its

normal food, its petals are shrivelled and colourless.

Some time ago, a friend of mine told me of a rose he had in his garden. It had in days gone by been a beautiful rose—beautiful in all its bearings. Finally, a time came when those petals were withered and lustreless. So fond was he of the rose as it had been in former days that he brought a rose doctor to examine it. After examining it in many ways, he took a sample of the soil about its roots. He carried it to his laboratory and there examined it, and found there was just one chemical the soil lacked which the normal rose required. So he went back to the owner of the rose,—not taking a huge lump of soil to add to the soil already there,—but simply a bit of chemical, and by the addition of that chemical to the soil he brought back the full-sized petal of the rose with all its former beauty of colouring.

THE PURPOSE IN MAN.

So it is with man. God made man for perfect character fruitage. On the twigs of man's personality God intended that there should grow the fruit of an untarnished character that should reflect glory to Himself. But man failed in this

regard. In character fruitage he was from the time when he stumbled and fell in the Garden of Eden, a mass of ruin. There is no need that we should stop for a moment to argue that. It is enough to remember that the history of the race from the time of the fall in the Garden of Eden to the present hour, shows that when man is left to himself there is nothing in store for him but sin and failure. And when we come to look into the causes of the fall still further, and examine all we can in regard to the status of man as he stood before God in the wreck of his life, the only explanation we can get of the failure is that which we find in Holy Scripture. The devil tempted our foreparents and they fell; and from the day of the fall man has inherited a fallen and sin-distorted nature. "By the offence of one, judgment has come upon all men to condemnation," says the Apostle Paul in his Roman Epistle. And it is not for us to debate as to whether man has inherited from his foreparents actual sin or not; it is enough for us to know that man is a sinning animal, and that separate and apart from the grace of God, his journey through the whole of history has been sinward.

But God was not defeated in His purpose in

man because of his failure; for though he had fallen, God was still His Creator-Father, and the fact that he fell in the beginning and disappointed the purpose of God brought to bear upon him all the strength and force of His Father's love. When the child is moving ever in an upward direction, things are taken for granted on the part of a parent. But when the feet stumble, and the way tends downward, then the father heart swells and ultimately expends its whole force in the direction of reclamation. So it was with regard to man in the early days. God, after the fall set to work upon a way for man's redemption. This way was not new in provision for God knew beforehand that man would fail. He had seen angels fall before man. The devil himself, who tempted man and brought about his fall, was a fallen angel. So the way was not new, as the failure itself was not new in the knowledge of God. God had previously arranged the way for man's second chance. All the various phases of the redemptive scheme for the race were prepared in the counsels of the Trinity before the world was made. And when man failed in his own strength to grapple with the tempter, and God's plan in man and for man was intercepted by the introduction of sin,

it was according to the pre-arranged plan of God that Jesus Christ Himself should come and take the form of man, and pay the penalty for all this failure of man, and give him a second chance to be saved.

I can conceive of great activity in Heaven on that wonderful and eventful day in Eden when man fell. I can see the Triune God,—figuratively speaking,—light at once from Heaven upon this sin-cursed spot, and in the midst of the moral and physical wreckage begin to unroll as fast as man could take it in, the scheme for his redemption through the atonement of Jesus Christ.

GERMAN RATIONALISM.

And we will do well to keep in mind at this time, the simple old-fashioned plan of salvation by the Cross of the Atonement. We have come to see that this is the only way that can abide. We want no better evidence of this than that which we now face in the movements of Europe. We hold that Germany has brought on the most unreasonable, unchristian and unethical war that the world has ever seen since the dawn of the Christian era. And yet remember that this very nation (please note I speak only of the nation,—

not of individuals,—for in that nation there are as fine souls as any that breathe the breath of life) has for a quarter of a century led the world in the preaching and teaching of a purely ethical salvation, a salvation practically without blood and without atonement. There has been no place in all the world where the faith of our fathers has been so assailed in these latter days, and where the so-called New Theology has had such exponents as in Germany. Her pulpit, her Press, and Universities have all combined to destroy the faith of our fathers and give the world something of a new religion. By their daring dogmatism under the guise of science, in the realm of destructive Bible criticism, they have put aside practically all supernatural and mystical religion, and substituted a mere humanitarian philosophy. And this they have not done for themselves alone, they have invaded the faith of the world in this regard. There is scarcely a University in the world to-day that is not weakened in its faith by reason of the teaching of the Universities of that Empire.

The same is true to a great extent of the pulpit and Press. Nothing has been more remarkable during the past twenty-five years than the spread of German rationalism in religion.

In almost every quarter of Christendom the baneful effects of their philosophy and their religious teaching and preaching has drained the life out of the Church of Christ.

RATIONALISM AND THE WAR.

But what do we now find? The very nation that has been in the forefront, urging the Church to forsake the old paths and adopt its form of character-salvation instead of the atonement of the Cross of Christ, has come to the end of its teaching, and plunged the larger part of the world into the most characterless and unreasonable war, with its consequent destruction of life and property, that the world has known in the history of the Church.

What a theological commentary when properly studied! How it should serve to turn the distorted, wavering faith of the Church of Christ from these new paths back to the old paths of redemption through the Cross. There is nothing that can suffice for the redemption of society, but the Cross of Christ in its effect upon the individual. We will never get the world saved en masse. The only home for the redemption of the race is through the atoning work of Jesus Christ upon the heart of the individual man, and

he forms the unit in the larger redemption to which and for which we all look and pray.

THE END OF GERMAN THEOLOGY.

Certainly the head of that nation will no longer be able to boast, as he has done, that within his Realm is the mecca of Christian Theology, and that he himself is its chiefest exponent to the world. Certainly our preachers and teachers of theology will no more be found flocking in thousands, at great expense, to study theology in Bonn, Heidelberg, Leipsic, Berlin and elsewhere in his realm. The end of this struggle,—and God grant it may be speedy,—will have no more marked influence upon any department of life, in my judgment, than that of Christian Theology. The Church will have seen the folly of all rationalistic religion, and will turn its attention again to the old paths which, though they oftentimes lead through fog and mist, end at last in truth and light.

THE STRENGTH OF CHRIST'S LOVE.

But this is not all in the text for us. Here also is the thought of the keeping strength of the love of Christ. The Apostle Paul in the Roman Epistle, the eighth chapter, closes with

the following strong pledge: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." I do not know a more wonderful pledge than this in all literature. Nothing can break the power of the love of God over us and in us! Paul had seen the greatest forces of the Universe contend with that love, and had seen them conquered. When he penned these words I think Paul thought of the death of Stephen. I think Saul of Tarsus, a member of the Sanhedrin as he then was,—standing by, observed every stone hurled at Stephen. And now in the light of new truth, he sees at the end of every stone the love-kiss of God his Father, kissing away the pain as a mother kisses the pain from the bruise of her child. The love of God conquered even in the midst of death and made a man die happily the death of a martyr. Paul had seen life, with all its allurements, try to conquer the love of God, and he had seen life fail. He had seen angels, principalities, things present, things to come, powers, heights, depths, and all other forms of creation warring against

the love of God. But he says, "None of these things shall be able to separate us from the love of God which is in Christ Jesus."

Oh, wonderful love! If we have been accepted by Christ His love,—more tender than the love of a loving parent,—abides with us and holds us in its power. We would do well to remember these verses when we are in need of the love of Christ:—

"There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts
When sinks the beams of light.

There is an arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angel's songs.
That arm upholds the worlds on high;
That love is throned beyond the sky."

THE FRUIT OF THE SPIRIT.

That is not all there is in this text for us. If we are in the scheme of his redemptive grace, and kept by the strength of His matchless love, we have the power of His Spirit working in us to bear through us the fruit of right living.

The aim of every philosophy of man is right living. The trouble is, nothing is given him outside himself, to help him in the progress of his life. But the Christian has operating in his life the infinite power of the Spirit of God which, when given full sway, ever bears the fruit of right living. In writing to the Galatian Christians with regard to the philosophy of growing in grace, the Apostle Paul says: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness." Surely these are the graces that make character in men, and that make men for nations. The grace of love, the grace of joy, peace, long-suffering and of kindness and goodness, and ultimately faithfulness. These are the characteristics that all mankind in the higher realm are endeavouring to strive after and to possess. But the plan outlined for us in the Word of God is the only plan by which these graces can perpetually be borne in the life of the individual, and in the life of the community or nation. The nation that would bear the grace of love, joy, long-suffering, kindness, goodness and faithfulness is the nation that will have its life planned for it by the inworking and outworking of the Spirit of God. We may talk about peace as much as we like; we may pray

for the coming of peace as much as we possibly can; but the only way peace will ever reign will be as the fruitage of the Spirit of the living God.

Never mind about our lack of opportunity. We may never see a University, never read a human philosophy; yet if we are "Accepted in the Beloved," and if we are kept by His matchless love, we shall have His Spirit in us bearing the fruit of His character and yielding forth the blessing of His grace. This is the only way, this is the only way. It is true that the Spirit of God possessing us may carry us through ways that we do not know, and that seem for the time to be contrary to the thing we most need. But we must remember that this oftentimes is the only way that the Spirit of God can bring a man or a people to the place of proper fruitage.

THE MINISTRY OF SUFFERING.

I had a talk with a gardener the other day; it proved to be a very interesting one. He told me that in his father's garden there was once an apple tree of splendid proportions and magnificent foliage, but it never bore an apple. His father hesitated to cut it down because it was such a beautiful tree and so possessed of health.

Finally, there came a storm, and the tree was almost blown down, and full half of its roots were torn away and exposed to the wind. But next season that apple tree bore the sweetest apples, and never failed after to bear abundant fruit. That tree, with all its beauty of size and foliage, with all its riches of life, was not what it was intended to be. God made the tree for fruit, and that tree for the best of fruit. But it took the wind and the storm, and exposure of the roots to the sun and wind to bring to maturity God's plan for it. It was getting too much nourishment; it needed to be robbed of part of its life. And when it was robbed of part of its life, it yielded in proportion to its design.

If you are conscious of the fact that you are accepted by faith in the Beloved, and if you abide in the consciousness of this fact, you will experience His workings within you helping you bear the fruit of the Spirit. He will bear within you the fruit of love, patience, temperance, meekness, long-suffering, and faithfulness; and these are the things that make the man, and that will abide. The storm may have to come. Your life may have been on too easy a plane, there may not have been enough, up to the present, to bring

out the best in you,—not enough to make you the man God would have you be.

God is looking for fruitage along the lines of the Spirit. The fruitage of love, peace, long-suffering, meekness, temperance, faithfulness. God may have to send the wind, and with it the rain, in order to uproot us and take from us that which is hurtful to us, and which is hindering us in bearing the fruit that the Spirit would bear in us.

May God keep us now, in these stormy days, for only thus sometimes can we bear the fruit that makes the man and builds the nation.

THE CHURCH AND THE NATION

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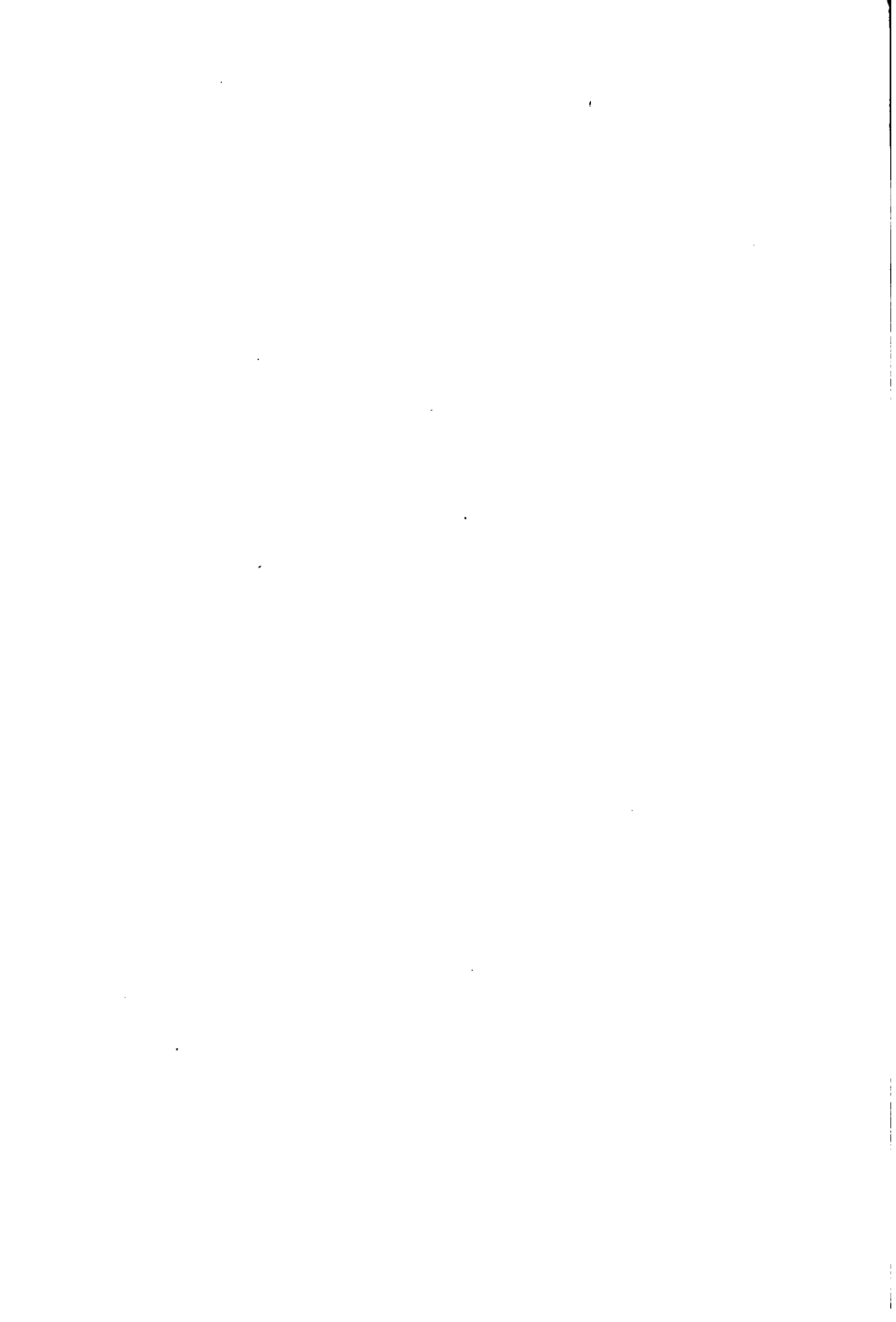
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THE CHURCH AND THE NATION



CHAPTER FIVE

THE CHURCH AND THE NATION

IN considering the relationship of Christianity to our national life, it is well for us to have a brief look at the place that the Church has taken in the general progress of the nations. To do this, we will examine some of the achievements of the past hundred years.

THE CHURCH AND THE NATION.

No faithful student of the history of the last hundred years can fail to see that the Church has occupied the most conspicuous place in the civilization that has made the Century the most remarkable in all history. Up till the present time, the Church has led in the progress of the world: and this is right and proper, for should the world ever move faster than the Church there would be nothing but ruin for both.

As we approach our starting point for comparison, we find that a hundred years ago the English speaking world was just entering upon the great Evangelical revival which had come

out of the long years of our Theological controversy; when the questions of doctrinal differences between Christian sects and communities were fought out with such strenuous convictions.

During this time, the Church was slow to appreciate the importance of the proclamation of the true Catholic spirit of the Evangel. It rejoiced greatly in our Lord's declaration to Peter, following his great confession when he said: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."

But by a false interpretation of this declaration, it comforted itself with its non-destructibility, and satisfied itself with defending its position. It failed to see that our Lord in this declaration presents the Church as an all-conquering force,— "the gates of hell shall not prevail against it." Clearly this does not mean simply that the Church is strong enough to resist the attacks of the world: but on the other hand, that the world is not strong enough to resist the attacks of the Church.

The Church is a conquering force. Its mission is to save the lost. But salvation means more than a passport to heaven; it means the conquest of evil, and the bringing of the world

into harmony with the Spirit and purpose of Christ.

During the first part of the hundred years that come within the scope of this message, the Church almost entirely failed to grasp this great MILITANT scope of her ministry. Failing to grasp it, she spent her energies almost entirely in doctrinal controversies with the thought of strengthening her stakes to the neglect of lengthening her cords.

There is one characteristic of that controversial period that we would do well to cultivate to-day. The men most active in theological controversies at that time were CHRISTIAN GENTLEMEN of the highest order, and their theological differences did not weaken their confidence in and friendship for one another. As an evidence of this, let us take the example of Wesley and Whitefield. They were most vigorous theological opponents. Wesley was an Arminian, and Whitefield was a Calvinist. Their battles oftentimes were of the fiercest kind, but they were most devoted friends, and had the fullest confidence in each other. To show this, some one is said to have asked Whitefield on one occasion if he expected to see Wesley in heaven; and he replied: "I fear not: John Wesley will be so near the

throne we will hardly get a peep at him." What a great tribute to Christian fellowship in spite of theological differences!

As time passed on, the progress of this great evangelical revival simply revolutionized the whole of Christian thought and conduct; and opened up new avenues of service for the Church. I want to call attention to some of these. First, there has come about a closer union between all branches of the Christian Church. If we go to England, our mother country, we find that a hundred years ago the non-Conformist party, as they are called, was almost totally blacklisted by the Church or Conformist party. There was hardly any fellowship in statesmanship, society, religion, between what was known as the State and non-State Churches. The non-Conformist party was looked upon with suspicion, and was regarded as a queer, curious people.

But this feeling was not entirely on the side of the State Church, it was also held to a great extent with the non-Conformists themselves. There was perhaps as much hostility on one side as the other. A few years ago, I preached the hundred and seventy-fifth anniversary sermon for a non-Conformist Church in England. In looking over the records, I saw that a minister

of that Church, about one hundred years ago, had been expelled from the pulpit and membership for being too friendly with a Church of England clergyman! This could not happen to-day. The spirit of fellowship has taken in all bodies of Christian people.

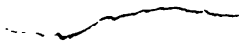
A BROADER CHARITY.

Secondly, there has come about a broader charity for others. Those of us who live under the Stars and Stripes, always take a great pride in the landing of the Pilgrim Fathers upon our shores. But we do not forget that while they were seeking a wider religious tolerance, they themselves became intolerant. We are not unmindful of the saying that has come down to us, that on the first day they landed upon their knees, and the second day they landed upon the Aborigines. But this is no longer the order for propagating the Christian Church faith. Their descendants are to-day in the forefront in the advocacy of "Peace on earth, good will toward men."

A BROADER PHILANTHROPY.

Dr. Strong of New York, the great Religious Economist, says: "The Church during the last

hundred years has reached its highest pitch in Christian philanthropy." Every student of Church history is bound to see that this is true. It is seen in the way the Church has influenced legislation. Prof. Andrews of New College, London, England, says: "It is most interesting to take the accounts of Parliament from 1800 onward, and to trace the origin of the mass of remedial legislation that begins now to appear on the records, and which prepared the way for the great series of Reform bills which have given England its modern democracy." The same can be said of the United States of America. Prominent in the line of legislation for the betterment of social conditions of humanity, which the Church during this period has inspired, we might mention:—(1) Legislation against the slavery of Child Labor in the great workshops and factories. (2) Legislation in favor of improved conditions of the prisons. (3) Legislation for the better protection of the poor. (4) Legislation for the breaking of the shackles of human slavery. (5) Legislation providing for shorter hours of work, and more time for recreation. (6) Legislation in favor of a better regulation and in many sections a complete prohibition of the Liquor Traffic. (7) Legislation



in favor of the right of the individual conscience in matters of Religion, as opposed to State sovereignty in such matters.

In every one of these respects the Church has taken the lead. It has not been necessary for her to enter partizan politics to bring this to pass. Indeed, the Church has succeeded most where it has refrained from giving itself at all to partizan politics. Its greatest strength has been revealed when it has contended for the principle, and laid upon the consciences of the people the sacredness of their ballot, insisting that they have no right to pray "Thy kingdom come, Thy will be done, as in heaven so on earth," and vote and legislate for principles and measures which are contrary to the spirit of that Prayer.

It is also seen in the impulse given to public education. Public education really had its beginning with the Sunday School, when Robert Raikes and his followers set to work to teach the elementary branches of education to the ignorant masses on Sundays. One of the first things that the leaders of the evangelical revival took upon themselves, was to foster the education of the masses. The Church to a great extent became the School, and the School became the portal of the Church. Eagerness on the part of the Church

to teach awoke a corresponding eagerness on the part of the public to learn. Ministers of Churches took upon themselves the work of the School teacher; and this closeness of contact with the illiterate condition of their Parishes, fashioned the preaching of the time to the simplest and most ignorant mind, but without sacrifice of truth, dignity and fitness. This made the preacher of that day one of the greatest preachers that the world has ever known since the days of the Apostles.

This contention of the Church for education of the masses has continued, until throughout the whole of our country there is provided an opportunity for a fair and reasonable education for all mankind.

THE CHURCH IN EDUCATION.

But this does not tell the story of the place of the Church in education. In order to see its full importance we must take in also the wonderful stride that has been made by the direct influence of the Church in the higher forms of education, and especially the establishment of distinctly Christian Colleges and Universities throughout our country. In this regard it is only necessary to say what has been already said

by another: "One of the most striking facts about education in the United States, is its great number of distinctly Christian high Schools, Colleges and Universities (in many cases with tremendous endowments) that have sprung up during the last fifty years, and to-day rank with the best in the work that is done. They are found in all parts of the country,—from the mountain coves to the crowded cities."

Again, it is seen also in the propagation of world-wide Missions. It is true that as far back as 1702 the old London Missionary Society for the Propagation of the Gospel in Foreign Parts was founded. But as a matter of fact, it has special reference to the American Colonies. It remained for William Carey, the consecrated shoe-cobbler, in 1792, to start the Church movement for the conquest of the world, which led the Church to proclaim the international character of Christianity. Since that time, the Church in all parts of the English speaking world has gone forward by leaps and bounds in carrying the Gospel to the remotest parts of the earth. And to-day practically the whole round globe presents open doors for the preaching of the Gospel and the civilization of the Church. The result of this Missionary propaganda by the

English speaking world has been of a two-fold character: (1) it has led to the salvation of millions of souls. (2) But in addition to this it has created an entirely NEW CIVILIZATION FOR THE NON-CHRISTIAN WORLD. Dr. Dennis, the author of "Christian Missions and Social Progress," says: "Christianity has been building better than it knew in establishing its missions in the heart of these ancient social systems. The sociological awakening in Christendom is not more impressive than the hitherto almost unnoticed achievements of missions abroad in the same general direction, in securing the enfranchisement of human rights, the introduction of new social ideals, and the overthrow of traditional evils."

In illustration of these general statements attention may be directed to the following aspects of the subject: (1) The personal character of the Christian converts, by virtue of its influences and example, has become a ministry which has contributed to the welfare and moral cleansing of society. (2) The transformation of individual habits in non-Christian communities has worked a gradual change for the better in the larger collective life. (3) The family relationship has responded to the influence of this change in its individual members, and the whole economy of

domestic living has thus been affected. (4) The larger realm of communal or tribal life has also been permeated by forceful moral influences which have worked a profound change in its spirit and practice. Social institutions and customs wider in their scope and more invincible in their sway have responded in their turn and revolutionary changes have come about as the result of the more or less aggressive infusion of Christian principles. (5) The national development has in time been affected, and changes which may be classed as political and judicial in character with sometimes an international significance, have been introduced into the evolution of the backward races. (6) Commercial relationships have been found to be not altogether outside the sphere of missionary influence, and new opportunities, as well as new facilities having a manifest social import, have followed the advent of missions. (7) The evangelistic uplift of the religious life in non-Christian environments has generally been of great social significance, and has produced many and great changes for the better in the practical everyday routine of life. (8) The whole missionary propaganda in its larger aspects has thus become an individual and eventually a racial preparation for

service not only in the interests of the evangelistic expansion of the Kingdom of Christ, but for the purification and higher welfare of the immediate social environment.

Surely as we look back and see what has been wrought through the Church, we can joyfully sing:

“All hail the power of Jesus’ name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him LORD OF ALL!”

**THE CHURCH A CONQUERING
FORCE**

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**Matthew x. 16. "Behold, I send you forth as sheep
in the midst of wolves; be ye therefore wise as ser-
pents, and harmless as doves."**

CHAPTER SIX

THE CHURCH A CONQUERING FORCE

My purpose in this connection is to outline and briefly discuss some of the things which are to characterize the successful Church of the present day, and to show how such a Church is related to our national life and ideals.

WARFARE AGAINST EVIL.

First, the Church must be prepared to carry on an unrelenting warfare against any evil that threatens the race. The words of the old prophet: "Prepare war; wake up the mighty men; let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears," must be heard by the Church to-day. Sin and righteousness must be allowed no alliance. The Church must know no flag of truce; its harmony must not be thought of so long as Satan and sin reign. The cry is, conquer or die! The whining cry for peace, with the Church surrounded by sin, must be hushed.

Christ himself said: "I came not to bring peace but a sword."

The Church must be felt in the affairs of the world. It has found out and established the genuineness of its claims. Its doctrines are now clearly defined. Its mission is the salvation of the individual and the purification of the world. The atmosphere we breathe has much to do with our state of being. An unholy atmosphere begets a lax state of religion. The Church must see this for its own protection, as well as the good of the world.

AGGRESSIVENESS VS. CONSERVATISM.

The Church must be more aggressive in its fighting. Hitherto its conservatism has been the joke of the world. Under the leadership of the Devil they have prescribed its limits, and then laughed at its failures. We will never get the respect, and wield the power we deserve until we force ourselves to the front, determined to be heard on all questions pertaining to morality and truth. "Do something," said an old preacher while ordaining a young man to the ministry. The emphasis was put upon "Something" and it was good advice. I very much admire the spirit of the old judge in the mountain section of our

State. While not versed in the law, he had an abundance of common sense and determination. He went into his Court one morning and found a witness seated in the witness chair with a shawl around him. The judge immediately ordered the witness to hold up his right hand to be sworn. He replied, "Judge, my right hand is paralysed." Then, said the judge, "Hold up your left hand." But the witness replied, "My left arm is off." Then said the judge in a spirit of semi-exasperation, "Hold up your leg." But the witness replied, "Both my legs were shot off in the war." Completely exasperated by this time, the judge shouted, "Well then stand on your head, you have got to hold up something in Court."

Do something! Let the Church resolve to do something in shaping the destinies of the world, and it has largely solved the problems of respect, for no man however much he may differ from us, can fail to respect us when in a righteous way we make ourselves felt.

LAW AND ORDER.

Also the Church must squarely stand and insist rigidly upon law and order. I know of no greater curse to civilization than mob law, whether on land or on sea. It has not received

the attention of the pulpit that it deserves. We have fought almost every other phase of evil.

But the Church needs also, especially at this time, to champion the question of law, and to be the inveterate enemy of mob violence; whether it be in the anarchist who would destroy our institutions, or the mad assassin who breaks open our prison cells to lynch a criminal, or the petticoat brigade who, with hatchet and club, attempts to do what the law through its officers must be made to do: or a sneaking submarine that would kill a thousand innocent people.

We are living in perilous times. Law is losing its majesty. When in the South a mob is allowed to burn a negro; or in the North it is allowed to slay a dozen; or in the West an erratic woman is openly cheered and voted a medal costing one hundred dollars by a large convention of her sisters and associate workers; and when from all over the country telegrams and congratulations are sent this wild fanatic whose notoriety is attained only by anarchy and violence; I say, when this is allowed, it is high time we were stopping to inquire "Whither are we drifting?" This question the Church must help settle.

REACH THE MASSES.

Again, the Church must be of the Masses. Boast as we please, but the fact remains that the Church at the present is separate from the masses. Go to the crowded centers; visit the Churches; see their audiences; talk with the people, and the conviction will seize you so strong that you cannot throw it off, that there is a mighty breach between the Church and the people. We need not say it is our fault. We may expect them to be indifferent. They are "dead in trespasses and sins." They are not expected to seek out the Church. They are like the paralytic. The Church should be the battery charged with life-giving power. A stationary battery, however fine it may be, and however well manipulated, is of no good to the man paralysed in bed. It must be portable; it must have legs; its means of relief must be applied. So with the Church: it must not spend its energies in fine houses and good equipment and rest there. It must be so organized that it will take the Gospel to the people. The streets and lanes and homes of all classes must be watched and used. A regular, systematic effort along this line must be carried forward. Spasmodic efforts have proven to

be a failure. The Church must be at its business all the time.

HUMANITARIANISM.

When our Lord was upon earth He submitted the parable of the Good Samaritan who made it his business to deny himself the comforts of a ride, get down and bind up the wounds of the poor traveller, and place him upon his own horse and carry him to a hotel, where he paid his bill in advance and requested them to call on him if any more was needed. This is practical Christianity. It is the Christianity that must characterize Church work at the present time.

The past century was specially noted for its philanthropy. But it was seen largely in matters of education. Great educational institutions were created and endowed. This has been a noble work, and I would not utter a word that would tend to hurt true Christian education. But the Church of the present day must turn its attention to the great mass of our people who never can and never will be touched by such philanthropy. It must hear and heed the cry of distress that comes up from the masses who never feel the benefit of much of our present day benevolence.

THE CHARITY PROBLEM.

The charity problem is an intricate one: but this makes it more important. In every city, town and country district there are heartaches and distresses which only need to be realized to bleed the heart of the hardest. They are not rare: they are very, very common. The ordinary wage-earner gets sick; his income ceases, credit soon plays out, and the whole family is left to suffer. This is common. We never dream of the suffering until we begin to look at it. Widows, orphans, helpless and homeless women and children; some with characters who want to reform, and others whose inner and outer life is as pure as the purest; they are everywhere; they make up the bottom rail in our civilization and the foundation of our government. They are the majority in our Churches, and they are of no Church at all. They are a part of that great people known as the masses: they appeal for help; and the failure of the Church to appreciate this cry has caused it to lose much of its grip upon them. They have sought lodges and associations that care for them in their distresses, sit up with their sick, and take care of them when they are helpless. But this work is pre-eminently the work of the Church. They need sympathy: they go

to the Church for it. Alas, alas they often fail to get it! They need help: they go to our Churches for it, or wait for the Church to bestow it; and again, they fail to get it. They need protection against oppression and wrong: they go to the Church to champion their grievances and relieve their oppression; but again, they are turned aside. No wonder lodges flourish and grow strong in finances, while the Church struggles and mourns.

The Church must more determinately enter the field. Orders and associations having no religion, and acknowledging no Christ, must not have relegated to them the work of "weeping with those that weep, visiting the sick, and caring for the widows and orphans." In the name of Christ this is to be done. The waif on the street must be taken up. The homeless must be housed. The orphans must be fathered and mothered. The poor must be fed and encouraged. The sick must be furnished nurse and doctor. The out-cast must be given a chance to reform. The great unchurched and unsaved masses must be reached. The Church must be their friend, and its modes and methods of work must be planned to meet their needs. Here is the field for the present day Christian philanthropy—to put its money into institutions that are themselves in

reach of the people, and in methods of work that will reach the people.

God and His Church must be joined together. It must be seen that we possess a power not like other people. Rationalism and materialism must be fought and put to flight as Elijah put to flight the prophets of Baal.

“All are architects of fate,
Working in these walls of time;
Some with massive deeds and great,
Some with ornaments of rhyme;
For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks with which we build.”

CITIZENSHIP AND RELIGION

I. Corinthians x. 31. "Whether therefore ye eat,
or drink, or whatsoever ye do, do all to the glory of
God."

CHAPTER SEVEN

CITIZENSHIP AND RELIGION

GOD never intended that man's citizenship should be divorced from his religion. Nowhere do we find him serving in one capacity as a citizen and in another as a Christian. God is not to be selected to preside over sacred and secular things independently. Indeed, there is no secular to a Christian: his life is all sacred. When he came to God through Jesus Christ, he enlisted for life, with all his talents and powers. Everything henceforth that he touches, is to be handled with sacred fingers. This is the emphatic teaching of our text. But to this principle there are always objections raised. The business man, whose idea of life is to make all he can, any way he can, and keep it as long as he can, will object. I remember such an objection once offered by a friend of mine in business. He was what is known as a curb-stone banker. He had just loaned a man twenty-five dollars for thirty days at the rate of seventy-five per cent interest. As

a matter of fact, such a man will object to bringing religion into business. The politician will object. He knows he will have to use less deceit, fewer lies, cease buying votes and stuffing ballot boxes, and be forced to shake hands all the year round instead of a few weeks before election. Yes, and when he gets into office he will ask only one question, "Is it right?" instead of asking as he does to-day, "Is it popular, or will it pay?" The society man will object.

But the question which we are to face in this day of practical religion is, Ought Christianity to attempt more than the salvation of the souls of men? I shall maintain that it should; that the gospel of the apostle, as set forth in this text, lays upon us the responsibility of saving life as well as soul. With this in view, we may hope that Christianity alone is able to solve every problem that pertains to mankind; and if this be true, Christianity ought to endeavour to lay hold of and conform the affairs of life to its own great principles.

ENVIRONMENT.

This is seen, first, from the standpoint of its own protection. Religion, like everything else operated by human hands, takes its coloring from

its environment. We have seen this illustrated in the teachings of Paul, who himself tolerated circumcision, not because it availed anything, but because it was the custom of his times.

Religion takes on many customs and practices from its environment. You have perhaps heard the story of the mother in England who had seven bright boys. One after another they left their bright home and went to sea. When the last one had gone, she sent for her pastor asking him, if possible, to explain to her the reason for their conduct. Said she, "These boys have never seen a ship, and yet, one after another, they have left home and gone to live the life of sailors." Just at that time the pastor spied over the mantel a magnificent painting. It represented a ship at full sail. Her white-winged sails were stretched to the breezes, while the smoke from her smokestacks flung out to the winds, spread itself like a wasted cloud: grandly and proudly she plowed her way toward the shore. Merry passengers crowded her deck, waving handkerchiefs to anxious friends who awaited their arrival. It was an inspiring sight. "When," said the pastor, "did you get that magnificent painting?" "It was a bridal present," said she, "when we were married." "And all

the time," said the pastor, "it has been in your room?" "Yes, all the time," she replied. "Ah, that tells the story." As they grew up they had been unconsciously inspired with the glory of sea-life. That picture stamped itself indelibly upon their lives, and their going was but an inevitable result of constant teaching.

Now if it be possible for dead canvas to thus inspire and unconsciously shape the destiny of young minds, why may we not expect circumstances and traditions, with which we are daily surrounded, to have much to do in the shaping and training our thought and life? There are certain parts of the world where vegetation will not grow. The reason for it is that in those sections there are great copper mines which throw off poisonous fumes which fall upon the earth and poison the soil. So with character. A genuine character will never be developed amid the fumes that fall thick and fast from the various dens of infamy that surround us at almost every point. Christianity must turn its attention to these things.

OBJECT LESSONS.

This is seen also in that the best way to impress any truth is by object lessons. There have

been times when the necessity for this was not so much realized as to-day; there were times when people were disposed to take things for granted. When men, for instance, were received with open arms into good society upon the mere statement of a well-to-do ancestor, or perhaps upon the statement of a popular platform. This day, however, has passed. In every calling and vocation in life, people are demanding a reason as well as a statement; a cause as well as an effect. "Who are you, and what can you do?" rather than "Who was your father, and what do you profess?" Professions in themselves carry very little weight. This is seen in business, in society, and religion: and this necessity was seen and appreciated by God Himself, Who gave His Son as an expression of His love. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

So to-day if religion is to impress the world, it must be done by demonstration rather than theories. "Show us the practical benefits of what your Christianity is worth to the world, and we are ready to accept it," is the way the world talks.

Henry Ward Beecher says an Irish woman

once came to him saying, "Mr. Beecher, I understand from your preaching that you have something that will get a man a straight ticket to heaven." "Yes," said Mr. Beecher, "I have the religion of Christ, the only Way." "Well, sir," said she, "do you think it will make a scoundrel live straight with his wife?" "Yes," was the reply. "Then faith! preacher, I wish you would work some of this truck on my man Mike, for sure enough, he has beaten me twice a week." This was a practical question, fraught with the spirit of legitimate inquiry. Rightly applied it means, "Does that preparation for heaven of which the Church has been speaking, fit and prepare a man for this life?" Does it enter his business, change and regulate and conform it to the demands of Christ? Does it enter the home and make a man observe the laws divinely appointed for the government of a household? Does it enter society and introduce that which is divine and exclude that which is evil? Are our Churches with their large number of communicants purifying the streams of morality which flow by us with such a deadly momentum? If not, we must rest assured that the world does not countenance our profession. Let us awake from our sleep and realize that to save this

world from sin means also to check the sources of crime, and this can be done only by taking our profession into the various walks of life.

SALT AND SALVATION.

This truth is likewise seen from the fact that Christianity is not only *salvation*, but *prevention*. Christ said in His sermon on the Mount, "Ye are the salt of the earth," meaning that Christianity should purify and prevent, as well as save. If this is not the purpose, then the illustration is a wrong one. Salt is an aseptic. It prevents decomposition; this we all know, and yet when applying it to the world, we make it an *antiseptic* which does not prevent, but treats with destruction after it takes place. Hence we have so much misapplied effort, orphan asylums, insane asylums, jails, penitentiaries, homes for the helpless of various forms, rather than reversing the order and using our religion to prevent such things. There is Christianity enough in America to-day to prevent the necessity for the prison and the workhouse. How unwise, even from a business standpoint is our custom. More than fifty per cent of crime is chargeable to whiskey. Look then at the cost of crime, say nothing of its other results, and then take the question of

license, see what we get from that source, and make the calculation and see how far we come out behind. There is not a business man that would run his business on such a losing scale. Why is it we cannot all see this? A prominent official the other day said through one of our leading papers, "We cannot afford to agitate this question—it causes too much strife." I want to ask this distinguished official what he thinks of the strife that is being caused every day by allowing the iniquity to exist. Weeping wives and mothers, hungry half-starving children, neglected orphans, ruined prospects, diseased bodies, premature deaths, and hell and damnation for eternity. Away with such silly talk of "strife!" Christ said He came not to bring peace but a sword. I tell you, Christianity is responsible for the horrors of this curse. Our religion cannot be divorced from our citizenship. The drunkard goes to hell; the saloon makes him drunk; the law makes his license; and Christianity makes the law. The majority of our legislatures are Christian. Look at that chain, will you? Every link joined! Follow it up to the judgment. The drunkard starts for hell, and the Christian starts for heaven. Oh, Christian voter, when and where are those links to be broken? When will

you cut yourself loose from that man's downfall? It must be here, if at all, for "As the tree falleth so it must lie."

OPPORTUNITY.

Let us awake, the day is upon us. We cannot longer slumber. Our votes are sacred. Only live as we profess, and vote as we pray,—yea, and vote for no man who does not favor the immediate destruction of this traffic,—and this curse, with all other kindred legalized curses will be things of the past. The Church has got to stand against all forms of injustice. It has got to take the lead in putting down all forms of evil. Its voice of protest and its hand of defence has got to be lifted against wrong-doing from all sources.

In Napoleon's army, one of the bravest men was Marshal Lannes. On one occasion he had ordered his men to capture the City of Ratisbon. As the men reached the top of the wall, however, many of them were shot down. Again and again they made the attempt with similar results. Then another command was given but they refused to go. Lannes, brave soldier that he was, then leapt off his horse, and putting his foot on the rung of the ladder, turned and faced his men: "Fol-

low me!" said he, "and I will show you that a Marshal of France is not afraid of Austrian bullets." Up, up, he went followed by every soldier. They leapt upon the enemy and captured the city.

Soldiers of the cross, we have been standing in the background! We have been saying to politicians, Go on! give us reform; protect our homes, defend our helpless children, and heart-aching wives and mothers. And politicians have pretended to be our friends. They have often started, but quaked before the enemy.

Now the time is upon us. Christians! Take the reins in your hands, catch the ladder of opportunity, get in the lead; tell politics to follow. On! On! The day is not far distant when the world will follow. And then we shall lift our banner, and under its crimson shade peace, we shall rest in safety.

THE SOLDIER PET

II. Timothy ii. 3. "Endure hardness as a good soldier of Jesus Christ."

CHAPTER EIGHT

THE SOLDIER PET

THE SOLDIER A NATION'S PET.

The soldier in battle has ever been the pet of a nation. And this is right and proper. The man who, for love of his country, hands over his life to battle when his country is put in jeopardy, deserves to be the pet of his nation. Besides this, the soldier has ever been a great factor in the history of civilization. We want no greater proof of this than the metaphors of the Apostles of the early Church. The Apostle Paul in writing to his son in the Gospel Timothy,—as we have already seen in the text,—says: "Fight the good fight of faith." Writing to the Corinthians he says: "Quit ye like men; be strong." Again, writing to the Corinthians he says: "So fight I, not as one that beateth the air." And writing to the Ephesian Christians he says: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world,

against spiritual wickedness in high places. Wherefore—"and here his eye is turned to the soldier,—“take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.”

Now I do not refer to these metaphors used by the Apostle in any sense as a justification of war, for I am quite sure that he does not so intend them to be taken. The trend of the New Testament is against war of an offensive character, which has for its object the conquest of other people's rights.

WAR MAY BE A NECESSITY.

But while this is true, we can conceive of circumstances in which even war may be a terrible necessity. When Bishop Leo of Rome, and Charles Martel and others with them, set their faces against the destructive inroads of barbar-

ism, they had behind them all that was best and purest in Christendom; and to-day the Christian world is reaping the benefits of the accomplishment of the struggles of those days, and of those men.

And it has been so in all the history of the Christian Church. Sad as it is, we know that it has often become a necessity for Christian people to band themselves together to resist the offensive attack of a party or people who would break down the sacred rights and privileges of Christian civilization.

Such a condition the Christian manhood is called upon to resist. Britain and her allies are engaged in such a struggle to-day. To such a cause they are calling their best blood. There is nothing else they can do. They have to prevent the crushing of institutions and privileges more sacred than life. They are to oppose a people with no regard for the sacred rights and privileges of others.

Britain's position in this struggle is absolutely unassailable. She is at war because she could not help being at war. She is at war for her liberty; for her honor, and more than that, she is at war for her life. Let all the world know this; that she has nothing to cover up and nothing to apolo-

gise for; and in the end, by the guidance of a just God, nothing to fear.

But I have not taken this subject for this purpose alone. I have taken it that I may show the close similarity between the characteristics of a good soldier and a good Christian. What I desire at the present moment is to call attention first of all to the characteristics of a good soldier; and then to show that the same characteristics that go to make him up fit to fight for his country are required for a good soldier in the fight of Christ.

In order to bring this out, it is necessary to have clearly before us the question, "What are the qualities which are common to a good soldier and a good Christian?" When we face this question we at once have before us the full scope of all that goes to make up the qualities of a good citizen.

UNWAVERING CONFIDENCE.

First of all then, let me say that a good soldier is one who is characterized by an unwavering confidence. In ancient history there is a story of a valiant captain whose banner was always first in the fight, and whose sword was dreaded by his enemies more than the sword of any other

man. His king once asked to see the sword. He took it quietly and examined it, and sent it back with this message: "I see nothing wonderful in the sword,—I cannot see how any man should be more afraid of it than any other sword." The captain sent back the reply: "Your majesty has been pleased to examine the sword; but I did not send the arm that wields it. With that sword, and with this arm, and your majesty in the background, no foe can stand."

How important it is for us to-day that this spirit shall take possession of the hearts of men. Our Lord said on one occasion, addressing His disciples and others: "Verily, I say unto you, if ye have faith and doubt not, ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, and it shall be done." This does not mean what many have supposed. It does not mean that God, in answer to our faith, will disregard works and remove mountains. We must always, in interpreting a text, take in its context. What our Lord meant here is exactly the reverse of what many men have supposed. He meant that if a man has faith, he will be inspired to works. He will be enabled to pull down a mountain, and cast it into the sea and God will help him. Faith does three essential things for a

man; it lifts his aspirations high above him. It gives him a spirit and a heart to live and to labor for the accomplishment of his aspiration, which otherwise he would not be able to have. It also enables him to trust in the power which is above even his aspirations, to supplement him when he reaches the limit of his own powers.

And this kind of faith is necessary—absolutely necessary for the best possible equipment of the soldier. He must be a man with a lofty vision, a high aspiration; he must believe in his cause; he must be a man of unwavering confidence in his commander. He must be a man also with confidence in himself.

And it is necessary also for the equipment of the soldier of Jesus Christ. It is even more necessary that he be a man who believes in the righteousness of his cause. He must be a man with a scope of vision that can get beyond the fog and mist and clouds of the world, and see from God's standpoint. Faith is the only thing that can clarify a man's eye so that he can see.

And he must be a man also who believes in his Commander and in himself. Not in himself apart from his Commander, Christ; but himself in conjunction with his Commander, Christ. Oh, how I would, if I had the chance, stress this to the

young manhood! How I would love to persuade men to cease looking upon themselves as mere grovelling worms of the dust. Oh, man hear me! You are not a worm; you are a man built in the Image of an infinite God. Cease your whining about your nothingness, and join to Christ, and prove Him!

DEVOTION TO THE COMMANDER.

Then in the next place, the soldier must have an undying devotion for his Commander. The great Generals in history have ever been men who have had wonderful power to inspire men to unlimited devotion to themselves. Indeed, it can be taken as a fact that any army will do its best work in exact proportion to the degree of its devotion to its Commander. Students of history will recall how this has been true in all the ages of the world. How it was true of Alexander, Hannibal, Cæsar, Napoleon, Nelson, Robert E. Lee. All the Generals who have been mightiest against the foe have been men endowed with something akin to a supernatural ability to create a devotion to themselves. So it is with regard to the soldier in the army of Christ. It is a good thing for a man to be devoted to his Church, to its service, its Liturgy, its music and its work,—

all these things have their place in the Church of Christ. But this is not the thing most needed to inspire faithfulness in the Army of the Lord : the thing most needed is that Jesus shall Master His men.

Until the Church has this kind of faith it will continue to lag. Until it reaches that position where it and everything in it is secondary to Him, our Lord and Saviour, it will never have its place in the affairs of the world. It is to Jesus that we must be devoted. It is to Jesus that we should feel the cords of our hearts knit; and there is no other way by which this can be done except by spiritual contact with Him. No man can stand fifteen minutes, thinking seriously and quietly upon the Cross of Christ, and not feel his heart knit to Jesus. Surely the words of Watts at this point are true :

“When I survey the wondrous Cross
On which the Prince of glory died:
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it Lord that I should boast,
Save in the death of Christ, my Lord;
All the vain things I cherish most,
I sacrifice them to His blood.

See, from His hands, His head, His feet,
Sorrow and love flow mingling down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

UNFAILING COURAGE.

Then again, let me say that the soldier must be a man of unfailing courage. It is a fact that the harder the conditions the more courage is given and also the more courage is required. It is strange that these two things should go hand in hand. Hardness! More courage given, and more courage required! But it is true. When Garibaldi was driven out of Rome, his clothing was pierced with bayonet thrusts, and he was covered with blood. He issued this address to his men:—"Soldiers, what I have to offer is no pay, no barracks, forced marches, charges at the point of the bayonet—and victory! Who ever loves Fatherland and honor, follow me!" Four thousand young Italians sprang to his side, and they paved the way for a kingdom,—the kingdom of a united Italy.

Our Lord appreciated this fact when He said

to those who would be His followers, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." He knew that the greatest appeal to the heroism of a man was not the appeal of luxury and ease, but the call to hardship. And the Church has to realize this truth to-day. She *must* realize it! She has been offering too easy a life to her people, and because of this she has been suffering for recruits.

Surely the call to-day for soldiers in the Army of the Lord, properly stated, is not a call to a life of luxury and ease and careless indifference? God forgive us that we have been mere sermon-tasters, and Church tramps, gadding about town hither and thither, without any conception of the realness of the battle that we are engaged in as soldiers of the King, Who would conquer this world for our King.

GOOD DISCIPLES.

And finally, a good soldier must be under good discipline. This is one reason why there should be such a ready and immediate response to the call for preparedness. Every Army has to be trained before it can fight successfully an Army of trained soldiers. England had to wait six

months and suffer severe reverses while she trained her first troops. Had she had enough soldiers trained in the beginning of this conflict, months of suffering and agony might have been spared, and the victory which must come to-morrow, might be here to-day.

So with the Army of Christ. No warfare needs trained, disciplined soldiers more than the Church. If we could only get the Communicants in our Churches so trained as to have every man, woman and child fitted into his or her place of responsible service, and serve there, how soon would we be able to make Jesus King of all!

There is no field of battle half so important, and no call for service half so great as that of the Christian Church. We can afford to fail everywhere, and anywhere; we can afford to see ourselves shattered,—as awful as that calamity might be,—but we cannot afford to see the Church of Christ shattered. When the Church beats a retreat, and the world is allowed to encroach upon her lawful territory,—all that is true and Godlike and for which she has stood throughout her life, is surrendered and civilization is destroyed.

"Am I a soldier of the Cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Sure, I must fight, if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy word."

—ISAAC WATTS.

THE REWARD OF COURAGE

Zachariah viii. 13. "Fear not, let your hands be strong."

CHAPTER NINE

THE REWARD OF COURAGE

THERE are three things that suggest themselves to us concerning courage: Its necessity: Its optimism: Its reward.

ITS NECESSITY.

First let us look at its necessity. There is no record of life that reveals the necessity of courage more than the Old Testament. Take Moses to Joshua, on that most critical period in the history of Israel: "And Moses called unto Joshua and said unto him in the sight of all Israel, Be strong and of good courage. The Lord, He it is that doth go before thee. He will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed."

And then take the words of the Lord Himself to Joshua: "Be strong and of good courage, for unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them. Only be thou strong, and

very courageous that thou mayest observe to do according to all the law which Moses my servant commanded thee, turn not to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest."

Then take the injunction of the Philistines to themselves: "Be strong! quit yourselves like men O ye Philistines, that ye may not be servants unto those Hebrews as they have been to you. Quit yourselves like men and fight." We may say these are the words of the world, but let us read a bit further into II Samuel, where we have Israel's injunction to Israel. "Be of good courage and let us play the men for our people and for the cities of our God." I like that expression, "Let us play the men!" Oh, if there is anything we need to hear to-day it is that: "Let us play the men!"

Then take Joab to Israel: "Be of good courage and let us behave ourselves valiantly for our people." I like that expression too; "Let us behave ourselves for our people, for the cities of our God." Every accomplishment worthy of a place in history has been wrought through and by courage. Nothing comes to a coward but defeat and humiliation. If we take the biographies of great men that have figured in the history of the

world, and study them, we see that the essence of their greatness was their daring, which is another word for courage. Augustine had the courage to forget the stain in his past life, and build on the wreck and ruin of it a new life. Galileo had the courage to persist in the declaration of the scientific truth which the world considered heresy and blasphemy.

John Hunter had the courage to observe that mind masters matter when his friends thought he was mad.

Johnson had the courage to pursue his literary work in spite of sneers and poverty.

Wordsworth had the courage to wait through forty years of neglect for the appreciation which he knew some day would come.

Wolfe had the courage to continue in great deeds when men considered them a failure.

Disraeli had the courage to reckon himself fitted for the highest office of the State when to the scornful House of Commons he appeared an adventurer.

Garibaldi had the courage to fight his way out from the thralldom of Rome and the Romish Church, when so-called statesmen said he was nothing but a cheap rebel.

Now just as courage figures in the achieve-

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ments of the men of history, so it figures in the success of Christian enterprise. The Church must be imbued with the courage necessary to grapple with problems that are hard and intricate. If it takes courage to succeed in literature, or business, or warfare, it takes more to succeed in Christian life and enterprise. It takes difficulty to develop strength as well as to make conquest in the field of opportunity. Courage is the essential element of self-development in its grapple with hardness to develop the soul and make it possible to do the work it has to do. The man who seeks the place that affords least resistance is the man who, sooner or later, will come to no good. He is bound to dwarf and die. And the same is true of a nation. The nation lacking in courage will soon go to pieces.

Now let us look at its optimism.

ITS OPTIMISM.

Courage is associated with optimism. As we observe the courage in the Old Testament we find it is always accompanied by a promise of victory. It is the allurements of victory that inspires the courage of endurance. The man who does not believe in a thing with his whole heart, will find himself absolutely unable

to fight for it. You have seen a great locomotive pulling twenty or thirty compartments of goods. You have seen that engine endeavour to take that load up a hill or mountain, and have heard her as she ascends the mountain talk to you like this: "I think I can! I think I can! I think I can!" And you have said to yourself, "I think you can't." But on she has pulled her way up that steep hill until she has got to the level top. Then you have heard her change her tone as she alters her speed and feels relieved of her burden: "I think I did! I think I did! I think I did!—I did!—I did!—I did!" and out of sight she has gone. That engine as I see it climbing the hill with its great burden is a lesson to all the world. There is no life worth living that is not enviroged with problems. There is no man worthy of himself that has not problems to deal with, sometimes awful problems. But it is the man who says "I think I can, I think I can," that can rejoice in saying "I did! I did!" He is the only man that can rejoice because he is the only man that can fight.

The world is made up of all kinds of people, wise and un-wise, foolish and great, good and bad, negative and positive, courageous and cowards. It is only to the courageous man that

there comes blessing. He is the man that does not obey circumstances but creates them. The whole venture of greatness is predicated upon hardness. Jesus said, "If any man will come after Me, let him take up his cross daily." And Paul, writing to young Timothy, his son in the gospel, said: "Endure hardness as a good soldier of Jesus Christ." Following Christ is not an easy thing. A man should never shirk his cross, never mind what it is. Perhaps it is a cross in the home; perhaps it is a cross with the children. Perhaps it is a cross in social life or in business life, or in political or religious life. Whatever the cross may be, the man who tries to shirk is the man whose inner spirit rebels, and in its rebellion there is hell. This is exactly so with a nation. Cowardice is far worse than war. We can better afford war, as awful as it is and as much as we should prepare to avoid it, than to yield to the cowardly spirit of the shirker of duty. Success may not always come in the way we expect. But the man who resolutely sets himself to take his cross and do his part, and stand for the right, is the man who can live in the valley of poverty, and yet breathe the air of the mountain and smell the fragrance of the flowers of heaven. The man who valiantly, courageously

stands out for his part of the world of need, is the man who will be victorious. I often think of Stephen in this connection. Stephen never dreamed that his end would be a martyr's. I do not know how Stephen had pictured his end, but I am quite sure he never pictured it so. Yet he was so courageous as not to recant. So courageous as to kneel and receive the stones of his enemies without a thought of fear or a waver of faith. Stephen never amounted to much in this world's eyes; but I am quite bold to say that no man in all history ever lived to greater purpose than he did.

Our works are not ended when we ourselves pass from the active stage of life. If we begin a good work on earth, let no man persuade us that the work is cut short when we ourselves are taken.

There is a story told of the war that was waged between Mexico and the State of Texas that I feel ought to be passed on to every Christian Church in Christendom. At the head of the Mexican forces in the great struggle there was General Santa Anna and on the side of Texas was General Travis, a great Christian soldier and statesman. Finally there came the time of crisis. One or the other had to give in. Fort Alamo

was either to be held by the Texans or taken by the Mexicans. General Travis knew that to lose this fort meant to lose his State, and to lose the State meant to throw it back to savagery and to have his soldiers butchered. There was whispered round in his camp words of cowardice. He began to be fearful lest the men should fail him. One day he gathered his men about him and sitting upon his horse he delivered to them an address on these lines: He told them of the hardships that lay just ahead in an effort to hold the fort: that it might cost them their lives,—it certainly would cost the lives of many. He told them that some of them would be taken prisoners perhaps, and be butchered most cruelly by the enemy. He told them what he had heard about the whisperings of cowardice, and then he got off his horse, and with his sword made a mark on the ground sufficiently long to take in his whole regiment: and then he said to the men, with his toes touching the mark, "I leave it with you men: you know what is ahead of you. I want every man of you that is willing to risk everything, to come over here and stand with me on this side of the mark. And to his astonishment every man in that regiment at once made for his side of the mark. Just then there was

observed a man out there on the field from which the regiment had come who was lying upon his elbow crying. General Travis went to him, and he said: "General, I want to go but I cannot; both my legs have been shot, and I can hardly crawl, but I want to be in the firing line." General Travis said: "But what can you do? You cannot march or fight." "No," said he, "but, General, I can shout!" And General Travis took him in his arms and carried him over and put him right in the midst of the regiment while they surrounded the fort. Victory was won. And as General Travis tells the story, the inspiration of the battle was that man who could not walk, could not crawl, could not fight, but could shout.

This is the spirit we want to see possess this country to-day. There is something for all of us to do. National rights are sacred and true courage is willing to die rather than yield them. When we truly grasp this we are prepared to enjoy the sentiment expressed in that wonderful poem by our own American poet, Will Carleton:

"When the years of earth are over,
And the cares of life are done;
When the reign of time is ended,
And eternity's begun;

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When the thunders of omniscience
On our wakened senses roll,
And the skies above shall wither,
And be gathered like a scroll;

When from 'cross the mighty ocean,
And from o'er the surging sea,
The sublime, celestial bugler
Shall ring out the great reveille;

Then shall march with brightest laurels
And with proud victorious tread,
To their stations up in heaven,
The brave army of the dead!"

**THE SWORD OF GOLIATH IN
THE HANDS OF DAVID**

I. Samuel xvii. 50-51. "So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off his head therewith."

CHAPTER TEN

THE SWORD OF GOLIATH IN THE HANDS OF DAVID

THE FIGHT WITH GOLIATH.

I suppose all of us are familiar with the story of David and Goliath. The picture which the story presents to us is one that is thrilling with lessons for us at this particular time. In it we see the army of the Philistines in direct conflict with the army of Israel. We are told that the army of the Philistines encamped upon a mountain upon one side of the valley Elah, and the army of Israel encamped on the other side of the valley. And while there was a lull in the fighting, there appeared upon the scene this man Goliath. He was a man, according to the description that we have given of him, of tremendous physique, and thoroughly armed for war. His height was six cubits and a span; his head was clothed with a helmet of brass; his body was protected by a coat of mail that weighed five thousand shekels of brass; he had greaves of brass

upon his legs, and a target of brass between his shoulders; the staff of his spear was like a weaver's beam, and his spear's head weighed six hundred shekels of iron: and standing before him was a man bearing a shield. This great human Dreadnought—for that is just the picture he presents to the mind—came forward with a very defiant challenge. He challenged Israel to choose a man of her army to fight with him, and thus decide the issues that were at the time contending.

At this time, David, returning from the field where he had been engaged in watching over the flock, heard the defiant challenge of this great armoured giant, and at once proceeded to Saul the King of Israel, with a request that he be allowed to accept it, and fight for Israel. Saul however, was not disposed to look favorably upon this proposal, for David was a medium-sized man, and Goliath was a veritable giant. But David in his reply to Saul said: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of the Philistine." David, prior to this, had had a great experience with a great God; he was prepared again to enter in His name upon a great enterprise for Him. And it is, after all, only the man that has before Him

a great God and has had experience in the service of a great God who is prepared to enter upon any great scheme for God.

When David made this rejoinder to Saul, Saul seems to have been convinced, and he said to him, "Go, and the Lord be with thee." Then Saul armed David with his armour, and gave him his sword. But David took off the armour, and discarded the sword, because as he said, he had not tried them, and he armed himself with weapons of war with which he was perfectly familiar, weapons which he had proven in his own experience in the world. He armed himself in one hand with his staff, and in the other with his sling. Then, into his shepherd's bag he put five smooth stones from the brook, and with this equipment he went to meet this great, armoured giant! When Goliath saw him coming, you remember how he made sport of him. But David proceeded to establish himself in a proper position. When the right time came, all we see is the swing of his arm, bearing the sling in which is a stone. Then we hear the crack of the stone, and Goliath falls to the ground. But David is not yet satisfied, so he rushes upon Goliath, when upon the ground, to finish the task. But he has no sword in his hand—he has taken off the

sword of Saul—so he reaches down and takes out of its sheath the sword with which Goliath had intended to take his head off, and with that sword David severs the head of Goliath from his body.

This, in brief, is the story of this most dramatic and thrilling conquest. It has many lessons to teach the present day. But there is only one that I feel we shall be able to draw from it for the present.

WAR LESSONS.

It shows how God, through his people, will turn the weapons of the world to the conquest of evil, and the praise of His name. We need not go away at all from the present moment to find that God is repeating Himself in this regard in a manner fully as impressive as in the case of David and Goliath. I refer to the present great European struggle. We simply cannot get away from it. I would to God sometimes we could! Some of us find it hard to get away from it even when asleep for we dream of it. The whole world in one way or another is in the grip at this moment of the most diabolical war the race of man has ever known; and there is no possible escape from it. We cannot ignore it even if we

will. For a man to absolutely put it out of his mind, is to argue himself a stupid idiot. And I do not know that it is right for us even to attempt to get rid of it; we should on the other hand face it with a firmer grip, and even greater seriousness than has characterized us as a people heretofore. For feel as we may about the ultimate issue,—and I am frank to say that with regard to that I have not the shadow of a doubt,—we are bound to admit that day by day matters grow more serious.

But there are many ways in which we can already see how the sword of this modern Goliath of war is being turned to the praise of God, and to the good of the race. And it is particularly with reference to this phase of the situation that I speak.

THE GREAT COLLAPSE.

First of all, we see it in the collapse of what is called RATIONALISTIC REVELATION. For years the Christian world has been paralysed by the teaching of those who have held that there is no revelation beyond reason; that the Bible contains the word of God, but it is not the word of God. For example, that whatever in the Bible runs contrary to reason runs contrary to

revelation; or to put it another way, that the Bible is inspired as all other books of philosophy, history, and literature are inspired, and in its examination we are to treat the Bible as we treat other books. That is to say, we are privileged to cut it up and tear it to pieces as directed by the so-called science of reason.

In all this propaganda,—and we should never forget it,—Germany, with her great universities and her great writers, has taken the lead. So marked has been her leadership in this respect, that preachers and teachers from all parts of the civilized world have of late years been flocking to German universities to be filled with her philosophy. As a result of this, the whole Christian world has to a great extent been touched and tainted with this rationalistic form of revelation, so that in many parts of the world the Bible is only a mutilated fragment.

To say that this has paralysed the Church, is putting it far too mildly. It has in many important centers, and among many influential men, destroyed their faith utterly, and broken down their lines of service. In such cases the first effect has been to destroy the faith of the ministry itself, and, of course, when the faith of the ministry is weakened, to say nothing of more,—the

consequence has been the destruction of the faith and service of the Church itself. For after all, the Church to a great extent is referring such matters almost entirely to the pulpit. There is practically no research of this character in the pew. The research with regard to such things is confined to the pulpit and the university classroom. And when the university and pulpit have lost their faith, we find it an easy thing for the Church as a whole to lose its faith. This has been far more marked than the Church of Christ in recent years has realized.

But how about the present time? Are there any changes we can discover growing out of the present situation? I think we are able to observe many. Men everywhere are coming to see that the end of a religion without a revelation is a civilization without compassion and without integrity. Such is the lesson that Germany has taught the world up to the present day; and because it is impossible to disassociate her lack of integrity and her lack of compassion from her mutilated Bible, men in multitudes who have hitherto been affected by this teaching are flocking back to the Old Book, and again grasping it as the very word of God. Surely this accomplishment, though it has come about as the price

of thousands of lives, and untold agony and suffering, is worth while. We can afford to lose our lives, to a great extent, we can afford to lose our property, we can afford to lose everything, if we find our way back to the Old Book. For when we get back to it we get back to the place of power with God.

Then again, we see the blessing in the collapse of what is called ethical salvation as opposed to salvation by grace. This teaching has also had its chief exponents in Germany. From her universities in recent years have gone forth influences that have laughed at the faith of our fathers in this regard, and defied even the teaching of Jesus and His Apostles with regard to Salvation. They have weighed the words of Jesus, "Ye must be born again,"—spoken to Nicodemus when he came to Him by night, seeking salvation,—and they have shoved them entirely aside, and substituted a purely human ethic of salvation. They have declared that there is no such thing as a new spiritual birth, in spite of the very plain and unmistakable words of Jesus. They have declared that salvation is only a life lived in accordance with the ethic of the Gospel,—mark you,—interpreted by one's own environments. That is to say that a Good Bud-

dhist, for example, is as much a saved soul as a Christian; that though the ethic of the Buddhist is not as high as the ethic of a Christian, his salvation is just as sure.

Now I need not say that this too has meant death to the Christian Church, because it has directly opposed the position which she has held with regard to the matter of salvation ever since the day of her birth. The position of the New Testament Church with regard to the matter of salvation is that there must be a new heart, that is, a new spiritual birth; and that this new spiritual birth is the gift only of the Holy Ghost in response to the acceptance of Jesus Christ as Saviour and Lord. Any other teaching than this, never mind who gives it, sets at naught entirely the whole work of the Christian Church for all the past ages of her life. And more than that, it sets at naught the teaching of Jesus and His Apostles.

But how do we find this to-day? I want that we shall see where we stand at the present moment, for in all these great days that we are passing through, God is speaking to His Church primarily: don't fail to realize that. I could not for a moment be made to believe that God would permit all this without some purpose.

How do we find things to-day in regard to the matter of salvation? Is there any change for the better? Is there any silver lining to the clouds that hover about us? The answer, as I see it, is very clear. It is distinctly in the affirmative. That is to say, there are abundant signs of change in this regard. Men who have more or less been holding to this purely human view of salvation, have come to see that the nation that has been the champion of this purely ethical teaching, ignoring the necessity of a changed heart, as taught by Jesus Christ and His Apostles, and by the Church back through all the ages,—is the one nation among the nations that is carrying on the most unethical war that the world has ever seen. And further, they have come to see that this is the logical end of a head-made philosophy without a heart-changed religion to guide it.

But what is the most practical result that we see? It is this: men by multitudes, who have been tainted with this teaching, and whose preaching has been of this character, and turning from their essays on ethical salvation, and seeking the old gospel that they once preached with such power, perhaps in the days of their youth, —perhaps in the days before their research be-

gan: and they are preaching it with such power as they have never known before. I say, these men by the multitudes are flocking back to the old Gospel of the regenerating grace of the Son of God. And we are finding to-day that the old phrases of our fathers are being resurrected. The speech of the pulpit of the present hour is betraying a return of the Church to the position of the Gospel. It is indeed a most remarkable return. We only have to talk with men, and read the utterances at the present time, to see the tremendousness of it,—its deep significance. The cost has been mighty; but the gain has been mightier. As I see it, this return to the old gospel is like the return of the prodigal to his father's house; and soon I verily believe we shall hear of music and dancing in the Kingdom of God; I believe it is coming. Some have been praying for years, perhaps many more than we think, that God would do something to bring about a great world revival. It does seem that God saw that the revival the world most needed was a return to these old truths, and in order that this should come to pass, God has allowed us to be engulfed in the whirl of this mighty slaughter.

Then again, we see it in the collapse of a

purely militant form of philosophy. For years the ruling party of Germany has gone upon the principle—as we all know, and they readily admit,—that **MIGHT** makes **RIGHT**. That is why Belgium to-day is a country without a government, and a people without a home. Her big neighbour had the **MIGHT** to batter down her gates: to tear up her treaty; to blow up her forts; to burn her Churches; to occupy her cities; to pauperize her subjects and even to drive them from their homes and their country. And the fact that her big neighbour had the **MIGHT** to do this, according to his philosophy, gave him the **RIGHT** to do it.

But what else has happened? This, if nothing else—There has never been in the history of the world such an awakening of the public conscience as to-day. The diabolical disregard of individual and national rights that we have witnessed up to the present moment has created in the individual mind and in the national mind of the world such a regard for the sacredness of an obligation as the world has never witnessed. Surely in this matter the big neighbour has done far more than drive the government out of Belgium; he has at the same time set up a wall of partition between himself and every civilized,

self-respecting nation in the world. I am saying nothing about the methods of the campaign, the so-called brutality and the like of that. I am simply speaking of what I know, and what everybody will admit. I am speaking of the disregard of the sacredness of an obligation. I am speaking of the purely militant form of philosophy that holds that MIGHT makes RIGHT. And I say frankly, that to tear down the wall of partition, that has been built between Germany and the nations of the earth in this regard, will call for more than belching volcanoes of iron and dynamite from land, and sea and sky. Never has the claim that might makes right been so damnable in the eyes of man. Never has a treaty or an obligation of any kind weighed so much as to-day throughout the world. It will be a long day before we hear again of a national treaty as only a scrap of paper. Out of this will emerge a stronger regard for all promises and forms of human right, and human obligations. Surely in this regard we can all say that the sword of Goliath is in the hand of David!

OTHER NATIONS.

But we will not confine ourselves to the lessons that we are learning direct from Germany,

for there are others, and we would be unfaithful to the situation if we were not also to consider them.

To begin with, there has come about a new Russia. We see this in the suppression of her internal strife. We all know that Russia, prior to the outbreak of the war, was in serious trouble because of internal strife, class against class, and race against race. But to-day we find that this great internal trouble is as though it had never been.

Then again, we are bound to admit there has come about a new France. I only want to call attention to one illustration. For years France has been drifting to infidelity. So long and so far had she drifted that she had practically become an infidel nation. Of course, there has been some Christian work, but very small; almost nothing in comparison with the size of the population and the life of her people. What about it to-day? A few weeks ago in Notre Dame, ten thousand people representative of every class assembled themselves together: the rich and poor, official and private classes. They crowded into the Cathedral for nothing but a prayer meeting, praying Almighty God to help them! "Oh," you may say, "this is a purely selfish business: it

is the result of fear." Well, suppose it is. I say to you that it is a sign that there is a turning again of the hearts of men to God Whom they had forgotten. The God of David is not dead, and if He can take a stone in the sling of David and conquer an army and bring into subjection a nation, what can He not do with the weapons of to-day?

Then let me say further, there has come about a new Great Britain. I want to call your attention in this connection to an extract from an editorial in the *Daily Telegraph* of London:—

"London to-day is a better and worthier city than before the war. There is less vice and less crime; there is less blatant luxury. There is also less class jealousy and class antagonism. There is an infinitely greater sense of brotherhood and unity, and the stream of human sympathy flows not merely in a wider but a deeper channel. The amount of kindly human work that is being done in London at the present time—and done largely by people who till this war lived mainly for themselves, and now find a strange sense of satisfaction and happiness in its performance—is incalculable. There is very little grumbling heard. Hardships are endured the more readily because those who have to bear them see what genuine efforts are being

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made for their mitigation; and present in every one's mind is the thought that while our brave soldiers and sailors are fighting so gloriously, and guarding us with such sleepless vigilance, it ill becomes any of us at home to complain of our lighter troubles."

When we think of all these things that have come to pass though they have come through the most terrible struggle in human history, we can feel the thrill of the time when peace will be declared, and war will cease. Some of us may not live to see it: some may have to surrender their cherished ideals for their own service and plan of life. But in spite of all this, we are coming to see that the sword of Goliath is in the hand of David; that the God of the nations still sits in His heaven, turning the weapons of men to the praise of His name. Therefore my closing word is the word of Paul to the Corinthian Church,—“My beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

CAN THE CHURCH END THE WAR ?

I. John v. 14-15. "And this is the boldness that we have toward Him, that if we ask anything according to His will, He heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him."

CHAPTER ELEVEN

CAN THE CHURCH END THE WAR?

IN facing this phase of the situation, let it be understood that I am not dealing with the question of preparedness one way or the other; my position in this matter has been previously stated. I only want to repeat here in substance what I have already said, viz., I believe that preparedness as at present interpreted in this country is distinctly Christian, and in keeping with the highest principles of American statesmanship. And that a man, however sincere he may be, who sets himself against it, is not the friend of his country. I am in a position to know from first-hand observation, that if England and France had been prepared, Europe would now be at peace. It was because they were so thoroughly unprepared that the present war was precipitated.

The question which I wish to face at the present time is The Relation of the Christian Church to the War as it now Is. Or to put it another way, CAN THE CHURCH END THE WAR? In an-

swer to this question I would say "Yes" and "No." I thoroughly believe that the Church can end the war in God's own way, but I am very sure that it cannot end the war by any process of diplomatic meddling.

The greatest joke in all the world,—if really there was enough point to it to make it a joke,—was the movement of Mr. Henry Ford and his company of joyriders. Mr. Ford, however sincere and honest he may have been in his motives, started out with the declaration that in sixty days he would have all the soldiers of Europe out of the trenches and it was a blunder; to-day the world knows the folly of his movement.

Certainly the Church cannot hope to win by such efforts at diplomatic muddling; nor can she hope to win by merely preaching peace, and talking about the horrors of war. Every nation in Europe realizes the horrors of war and the blessing of peace. Every nation in Europe to-day would be glad to have peace, provided they could have it upon their own terms; but they are not in a condition at the present moment to consider peace. We must remember that a life and death struggle is on in Europe. Somebody has got to give in, and at present no one is prepared to do it: and no movement that the Church can set

on foot can do it, save as a miracle from heaven is wrought. And that brings me to the thought that is uppermost in my mind,—the place of Prayer in working such a miracle.

The only hope of ending the war at the present time is by way of Prayer. And to support this conclusion I want to suggest a few thoughts concerning the place of Prayer in determining the issues of other days.

One of the most remarkable utterances, in connection with the present war, is that which is reported to have been made by Vice-Admiral Sir David Beatty, Commander of the First British Cruiser Squadron, whose ships defeated the Germans in the North Sea. In a letter sent by him to the Annual Convention of the Society for the Propagation of Christian Knowledge in England he says: "Surely Almighty God does not intend this war to be just a hideous fracas or a blood drunken orgy. There must be a purpose in it; improvement must come out of it. In what direction? France has already shown us the way, and has risen out of her ruined cities, with a revival of religion that is wonderful. Russia has been welded into a whole and religion plays a great part. England still remains to be drawn out of the stupor of self-satisfaction and

incompetency into which her flourishing condition has steeped her. Until she can be stirred out of this condition, until a religious revival takes place, just so long will the war continue. When she can look on the future with humbler eyes and a prayer on her lips, then we can begin to count the days before the end. Your society is helping toward this end, and so helping to bring the war to a successful end."

Surely a statement of this character, coming from such a man, is worthy of the most serious consideration of the Christian Church of the world!

There are people, and, I am sorry to say, members of the Church, who do not believe in Prayer at all; but they have never had any experience of real salvation, and hence they are not to be expected to believe in it, for Prayer is only for those who have experienced salvation.

Then again, there are those who believe that God only hears Prayer for some people—a very limited number of people; that occasionally there is to be found a man or woman who has in some way received the gift of Prayer. Now, that may be true. I am afraid it is true, but it is true only because we will have it so. Prayer is the privilege of every child of God, and God is at the

disposal through prayer of every child of His. If there be a very limited number in our midst who can really bring things to pass by way of heaven, it is our fault, and not God's, because we are not living according to the conditions of Prayer.

There are those who believe that Prayer is answered for some things,—a very limited number of things. For example, I know good people who do not believe that God hears Prayer at all for material blessings, and hence they never pray for them. They pray for spiritual blessings as they call them, and nothing else. Such people, good as they are, are greatly deluded.

GOD IN LITTLE THINGS.

God is at the disposal of His people for every kind of blessing that is needed in life. We have just as much right to ask God about the little everyday things that are going on in the kitchen, nursery, store, or factory, as we have to ask Him to be present, and grant His blessing on our services. From God's standpoint, there is no such thing as a division of life into sacred and secular things; neither is there any division in the life of God's people between little and great things. The simplest little thing in our daily life

may, after all, be the biggest thing that we have to deal with.

Hence, God places Himself at the disposal of His children upon certain conditions, to bless and help them in every little transaction, as well as the great transactions of life, and I thank Him for it! I do not feel that I could worship Him properly if I did not believe that He was interested in the little, trying, difficult circumstances that are peculiarly mine; certain it is that I could not regard Him as my loving father, for I know that a loving Father would be interested in everything that concerned his child, however small.

Then there are people who have an idea that prayer is only effective in a reflex sense. That is to say, that prayer brings the person praying into a psychic state, which renders him a fit subject for all blessing. It is a fact that when a man prays, he brings himself into a kind of surrendered state; there is a concentration of his mind upon a given subject, which has to do with the breaking down of his will. But that is not what Prayer means: Prayer actually lays hold on God; if it does not, then it is nothing.

So the question comes to us with increased interest and importance as Christians, Does God

answer Prayer? I shall say "Yes" to this question, and back it up with what I believe to be the teaching of God.

DOES GOD ANSWER PRAYER?

Does God actually answer prayer?

What is the record of the Scriptures? First we want to see the record in the Old Testament. The first prayer mentioned in the Old Testament is the prayer of Abram at Bethel. No doubt there had been much praying before this, and much answer to prayer, but this is the first recorded instance. You remember the circumstances. Abram had gone from Bethel over into Egypt, and there encountered difficulties thick and fast; but in the midst of the difficulties he had greatly prospered in this world's goods, and grown cold in heart, and had backslidden.

Abram's experience in Egypt is the same experience that any man will have when he leaves Bethel and plunges into Egypt. He may get riches in Egypt but he will lose his grip on God.

Finally, Abram waked up to the realization of the fact that he was in the wrong place, so he came back to Bethel; and when he got there he erected his altar, and *prayed*. We do not know what he prayed for, or just how he phrased his

prayer, but we can get some idea of it from the future life of Abram; for after all, the life of the man is the best and surest index to his prayer. As a man prays so he is going to live.

A CHANGED LIFE.

I do not believe that a man can perpetually pray right and live wrong. Some time ago a man was telling me of an experience which he had in the erection of his family altar. He said: "I used to be the snappiest old turtle that ever lived, but once I was persuaded to begin family worship. I had knelt in secret prayer before my family ever since I had had one, but I had never prayer audibly before them. After the first night of this new experience I felt that there had come a change over me. My wife felt it, and remarked on it. I had lost my temper and irritability. I knew where and how I had lost it. I lost it there at the family altar. I just could not get down on my knees and ask God to make me sweet and get up and go fussing and fuming round. When I found what an effect it had on me, I wanted to work it on my wife, so I very tactfully proposed that she should read the Scriptures sometimes, and pray; so she did, and as she prayed she asked God to make her sweet:

and the first thing I knew she was just as sweet as could be.

THE PRAYER OF A NATION.

The next recorded prayer that I shall mention is that of Israel. Israel was under bondage, and had chafed long, waiting for deliverance. They were weak, and Pharaoh was strong. They saw no hope until they began to call upon God, and when they called on Him, He came to their deliverance. You understand how it came about; but the point I want you to remember is a nation's cry to God over its woes. In that cry is a lesson that I would to God our beloved nation could learn. We are disposed, in national affairs, to disregard supernatural control. We are so disposed to act as if God was not concerned about the progress of the nation, and proposes to have no hand in it. Here we have a picture of God bending low to catch the prayer of a people over its woes, and He hears their prayers, and gives them deliverance. The Church of God has got to learn the lesson that God is as powerful to-day as in the days of Israel, and that He is still bending low to hear the cry of His people, whether of a nation, a state, city or Church.

GOD'S USE OF FROGS.

The next thing I want to mention in connection with the prayer history of the Old Testament is the Prayers of Moses. Though God had promised to deliver the children of Israel, Pharaoh would not let them go; but Moses, having learned in the school of Prayer, goes before God, and God hears his Prayer and begins upon Pharaoh the most mysterious line of operation for a conquest of a great king that the world ever knew! He did not use gunboats and armies.

Do not understand that I am opposed to gunboats and armies, for I am not. The navy of a nation is like the watch-dog of your house. If you are infested with thieves and thugs in your community, and you can get a good watch-dog, do it, but I would not stop praying because I had a dog barking.

God came in answer to Moses' Prayer by sending the plagues. First He sent the plague of frogs. I know Pharaoh laughed when he was told that he was to be routed out by an army of frogs. "What can frogs do?" he no doubt said. "We will sweep them off the face of the earth." Oh, no, Pharaoh: not when God is back of them! God back of one frog is bigger than the belching

of a thousand gunboats when God is not back of them.

Frogs! Frogs in the road, frogs in the field, frogs in the garden, frogs in the house. Everywhere frogs, until Pharaoh at last said, "I am whipped!" No wonder he was whipped. God was in that frog business.

When Pharaoh acknowledged himself whipped, Moses prayed again, and the frogs disappeared. But Pharaoh was not whipped. Again and again he changed, and each time God came in answer to prayer, in the same simple way, until at last Pharaoh let them go.

THE PRAYER OF ELIJAH.

Then there is that marvellous Prayer of Elijah. Elijah was in controversy with the prophets of Baal. They said: "Ours is the true God." Elijah said, "Jehovah is the true God." Elijah went to God about it. He prayed before he got his program. His program was a very different one from what we would have thought out, but God's ways are never our ways.

God told Elijah to propose a contest in prayer. He then detailed the plan, and Elijah carried it out. The proposition was that the prophets of Baal should call upon their God, and if he were

the true God he would send down fire from heaven and consume the altar; and if he did not send the fire then Elijah would call upon Jehovah, and if He responded then all would accept Him as the true God. So sure, so self-satisfied, about their religion were these Baalites that they accepted the proposition and entered upon it.

The prophets of Baal tried first. They prayed: no fire came. They prayed again; no fire. Again they prayed, and yet no fire! Now listen to Elijah! A more sarcastic remark you would not find anywhere: "Suppose you call a little louder: it may be that your God is asleep, or perchance, he has gone off on a visit." With renewed energy they cried and yet no fire came. Now comes Elijah, and so sure was he that God would vindicate Himself, that he poured water all over the altar so that nobody would be able to say that the fire came in any other way than by a miracle from heaven. Then he got down and began to pray. As he prayed the heavens were lit up; the fire came; and the altar was consumed. Does God answer prayer? Did He answer prayer?

PRAYER ON CALVARY.

But I must give you just one more case. Look at Calvary! Jesus is hanging there between two thieves. One of those thieves reviles Him and then passes into eternity without hope. The other, somehow caught a glimpse of Jesus' face—blood-stained and brow scarred. I know that he must have seen in that face such an expression of calmness and repose and peace as to shoot a ray of conviction into his sinful heart. Turning to Jesus he said: "Jesus, remember me when Thou comest into Thy Kingdom." He must have heard of Jesus at some previous time, and the kingdom that He was to establish; and now, memories revived, he thinks of what he had heard about Jesus and the Kingdom, hence his request. Listen to Jesus: "This day shalt thou be with me in paradise." Does God answer prayer? 'Are the Scriptures not full of records of answered prayer? Believest thou this Book to be the Word of God, and its contents messages that have been spoken by inspiration of the Holy Ghost? Then there is no further need to speak concerning God's attitude to prayer. Thank God for the record!

But this is not all: add the testimony of our experience and it will thrill us to the full; the

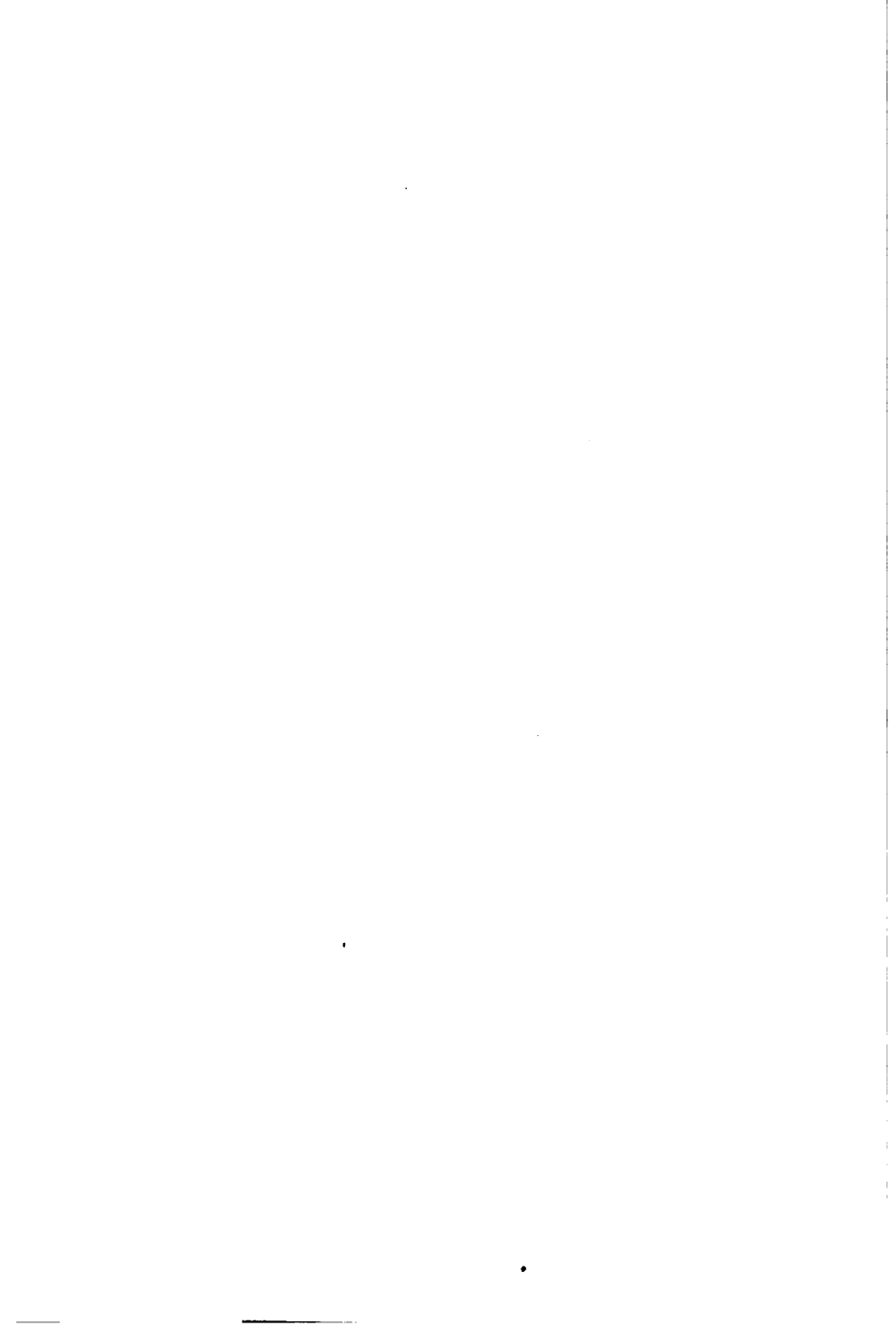
experience of men in all the Christian era; experiences of men in our own time, and in our own community. It will make us rise with a mighty faith, and face a sceptical world, and say, with John, "I know He heareth us."

Go to the prison where Peter was lodged: the little Church is gathered in the prayer meeting in the humble little home of a widow. They are praying for his deliverance, for he was one of them; and in those days and now in the ideal Church, every member is considered a part of the whole and the slightest injury to one means injury to all. And so when they were deprived of Peter's presence among them, they said, "We will get together and pray." At the time they were praying, an angel came down and unlocked the prison door and let Peter out. It was prayer that did it; the prayer of a few humble, ignorant fishermen from the shores of Galilee.

DELIVERANCE THROUGH PRAYER.

Look at Paul and Silas in jail; the Roman government has placed such a band of soldiers round that jail that it would be absolutely impossible for them to escape by natural means. In addition to that they are tied in stocks. But listen! they begin to pray and sing. And as

the result of praying a mighty force is felt. Was it the force of an army coming to their relief? No! God reached down and took hold of that old prison and gave it a shake; the doors flew open and the shackles fell off their feet. It could not have been an ordinary earthquake because that would not have loosed those shackles and set them free. Do you know of anything else that could have done that? Paul and Silas did not have influence enough to set them free. There they were, and there they were to stay if they had not had hold of the key of Prayer that unlocks the power of God.



**THE THREEFOLD ASPECT OF
CHRISTIAN MINISTRY**

Matthew xxv. 40. "Inasmuch as ye did it unto one
of these My brethren, even these least, ye did it unto
Me."

CHAPTER TWELVE

THE THREEFOLD ASPECT OF CHRISTIAN MINISTRY

THERE are at least three forms of ministry that are needed at the present hour: the ministry of substance, the ministry of service, and the ministry of spirit, or temperament. I want to consider these separately.

THE MINISTRY OF SUBSTANCE.

In Luke viii. 23-24 we read: "And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered to them of their substance . . ." It should be remembered in this connection that the ministry of our Lord was divided into three parts: the Galilean, Perean and Judean. In Galilee it would seem that the dominant purpose of His mind and heart was to convince the Jews of His Messiahship; and

hence we have Him in His Galilean ministry, working some of His mightiest miracles, and teaching concerning the Kingdom of Heaven.

In His Perean ministry, the dominant thought upon His mind and heart seems to have been evangelism, and there we find Him submitting His greatest parables. For example, the parable of the Lost Sheep, the Lost Coin, and the Lost Son,—better known as the Prodigal Son.

Then in His Judean ministry, His purpose seems to have been purely theological. He winds up His earthly ministry; explains certain matters that had been kept from His disciples up till that time,—matters concerning His death,—and finally offers Himself as the atonement for sin.

Now, the ministry of these good women was rendered to Jesus while He was yet in Galilee, just before He entered upon His Perean ministry of evangelism. It is said that certain women ministered unto them, meaning Jesus and His disciples, of their substance.

THE MEANING OF MINISTRY.

Before proceeding with the exposition of this ministry, we want to note the meaning of the word "minister." Literally, it means "to take care of the consequences—to supply the need of

the moment." We find the same word used at the conclusion of the great temptation of our Lord. There, after our Lord had driven the devil away from Him, it is said that angels came and ministered unto Him; they came and took care of the consequences and supplied the immediate need. What was that need? Our Lord had been in the grip of the devil for forty days, that is to say, the devil had been tempting Him throughout forty days. And during that time our Lord was fasting and praying. This fasting and praying brought about a threefold condition of need. In the first place, it brought about a condition of physical need—He needed food. The devil came to Him in the first temptation, and offered Him food, but He offered it in the wrong way. He offered Him food in the form of stones, and our Lord refused his offer, and continued to suffer for food. Then in the second temptation, there was a need of spiritual exercise,—the exercise of faith; for while He had been fasting forty days, He had been praying, and forty days praying will roll upon any man's heart a longing for the exercise of faith. The devil offered to supply that: but he offered to supply it in the wrong way. He told Him to jump from a pinnacle, assuring Him that He had

faith enough for God to protect Him. Our Lord rejected that offer, and continued to suffer the need of spiritual exercise. Then in the third temptation, there was a conscious need on the part of our Lord for the possession of a Kingdom,—for it was for that purpose that He came. The devil offered to supply the need, and also in the wrong way—by a shortcut method, viz., “All these things will I give Thee if Thou wilt fall down and worship me.” And again our Lord rejected that offer, and continued to suffer need, until He was enabled to get rid of the devil. “Then,” it is said, “Angels came and ministered unto Him;” that is to say, they came and supplied the need, taking care of the consequences. They supplied the need of food, and supplied it in the right way; they supplied the need of spiritual exercise, and the need of a Kingdom, and they supplied it in the right way.

Here again we find the same word used concerning these women who came to Jesus and His disciples just before He entered upon His evangelistic campaign in Perea. They “ministered unto them”; they supplied their need, and took care of the consequences incident to that ministry in Galilee.

THE MEANING OF SUBSTANCE.

Then I want us to note also that they ministered unto them of their "substance"; and here again note the meaning of the word. The word "substance" stands for money, or its equivalent. So we might say that they ministered to them of "their money, or its equivalent." They bore the expenses of our Lord and His disciples, and did other necessary work in that place, and at that time. And it is not at all improbable that they did it all through our Lord's earthly ministry. They bore the expenses of the campaign as far as it was possible for them with their means. And this raises the question, "How can we minister with our substance directly to Jesus?"

HOW CAN WE MINISTER?

To this question our Lord gives a very explicit answer: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me."

Now we should remember here that our Lord is speaking to the Nation; for this Judgment that we find described in Matthew xxv, is not the judgment of the Great White Throne where individuals are to be judged, and rewarded according to deeds done in the body, but it is the judgment

of Nations. He is speaking with reference to the ministry of Nations, saying to them as Nations, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto Me." This is equivalent to saying to a Nation, "In proportion to the way that you minister to My brethren, you minister to Me." And as a result of the ministry you render thus to Me, you will receive your reward and blessing." We all know that this is true. It is the Nation that has stood most for Jesus, and that has regarded most the place and significance of His people, that is the Nation that is dominating the world with its life and civilization.

But it applies also to the individual. Though Jesus is speaking primarily to the nation, He is speaking also to the individual. How simple are these words of Jesus when we come to weigh them as He uses them: "Inasmuch as ye have done service to one of the least of these My disciples, ye have done it unto Me."

THE MASTER COMING.

Perhaps some of you have read that beautiful poem by Mrs. Lent, entitled, "The Master is Coming." The poem is based upon the story of a woman who believed in the imminent return of

Jesus to her house; and therefore she started to work as best she could to get her house in shape. While she was busy, there came a beggar to her door and asked for food, but she turned him away, saying she was too busy to attend to him—not because she was disregarding of his need, but because she simply had not time to attend to him,—she was expecting Jesus to come every minute, and she must get her house in order, and nothing could take her away. The beggar came three times without receiving help. It then transpired that this beggar was Jesus Himself! The poem goes as follows:—

“Then the Master stood before me,
 And His face was grave and fair:
 ‘Three times to-day I came to your door,
 And craved your pity and care;
 Three times you sent Me onwards,
 Unhelped and un comforted,
 And the blessing you might have had, was lost,
 And your chance to serve has fled.’

‘O Lord, dear Lord, forgive me!
 How could I know ’twas Thee?’
 My very soul was shamed and bowed
 In the depths of humility.
 And He said: ‘The sin is pardoned,
 But the blessing is lost to thee:
 For comforting not the least of Mine,
 You have failed to comfort me.’”

How little we think when we give our money to help our brothers in need that we are helping Jesus Christ Himself. And on the other hand, how many of us have ever realized that when we have refused help to the people of God who are in need, we are refusing to help Jesus Himself.

THE MINISTRY OF SERVICE

Then I want us to see the ministry of service, as described by Luke. Here we want to read a few verses in the ninth chapter: "And as they went on the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest. And Jesus said unto him, The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head."

Now there are four things here that I want us to see: first the coming of the Scribe at this time was "as they went on their way." Most of the works of Jesus, rendered in behalf of suffering humanity, were rendered, "as He went," to the accomplishment of some greater and more important task. If you would have a proper illustration of this, go to the 9th chapter of Matthew's gospel. Here we find that "as He went" to the accomplishment of some greater need,

other minor things in the way of helping His fellows about Him were accomplished. For example, it is stated that "as He went" He called Matthew. "As He sat at meat" many publicans and sinners came and sat down with Him. "As Jesus passed by" two blind men followed Him. "As they went forth" there was brought to Him a dumb man.

You will see here that, as Jesus went to the accomplishment of something that was yet before Him, He touched humanity's needs at every point along the way. Jesus came primarily to atone for sin: and all during His earthly ministry of three years, He had His eye upon the Cross. But as He passed on His way through humanity to the Cross of Calvary, He helped and blessed along that journey. "As He went" He ministered to human need.

And so it is with regard to our opportunity. Along the journey of our life, the life of every man,—there are opportunities every hour presenting themselves to us if we will only keep our eyes open to see them, for ministry to human need. And it does seem to me that what the Church needs to learn at the present time is this lesson: that while we are in the world trying

to get the world saved, we are to MINISTER along the way to human need.

Then I want us to see also the declaration of this Scribe that came "as they went." He said, "Lord, I will follow Thee whithersoever Thou goest." Then Jesus turned to another man and said, "Follow me." But He said, "Lord, suffer me first to go and bury my father." And Jesus said, "Let the dead bury their dead: but go thou and preach the kingdom of God."

The thing most needed was preaching the kingdom of God, and Jesus wanted him to do it.

Then He turned to yet another man who said, "Lord, I will follow Thee: but let me first go bid them farewell which are at home at my house." And Jesus said to him, "No man having put his hand to the plough, and looking back, is fit for the kingdom of heaven."

THE MEANING OF THE KINGDOM.

Please observe here the meaning of the phrase "kingdom of God," for there is a great deal in it. It does not mean heaven, it does not mean the Church: it means the reign of Christ. Or, to put it another way, it means the government of God. First, the government of God in the individual; and hence Jesus said, "The kingdom of

heaven is within you." And it means also the government of God in the community.

A great authority has described the kingdom of God in the following manner: "The kingdom of God on earth is not merely an inward wholeness . . . but an outward organization, seeking completeness in polity, art, philosophy, and ethics; and the more earnestly it pursues these lines, the more it has of inward grace, vitality and illumination." I believe this is true. The kingdom of God, as taught in the Scriptures, is of a twofold character. It is first of all, internal. It is set up when a man from his heart says, "I surrender to the government of God." And it is also for the community,—when the community or state, or nation, or world bows under the sway of the sceptre of God.

Our Lord's statement to that man concerning the kingdom of God was "No man having put his hand to the plough, and looking back, is fit for the kingdom of God." The government of God is not augmented by men who have their eyes in the back of their heads, and their hands extended to the past. It is not hindsight, but foresight that counts in carrying forward the kingdom of God. It is true of business. It is not the ability to interpret the past that makes a

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man a business man ; it is the ability to properly interpret and utilize the present, with a view to the future.

WHO IS THE STATESMAN?

It is not the man who is ever manifesting ability in the interpretation of past conduct that counts for most in shaping and pushing forward government. It is the man in governmental affairs who is able to properly interpret the present and use the present to build up the future ; and this is particularly true at this very hour in this country. The man to-day who is demonstrating most ability in unravelling the past, is not the man that is aiding most the government in this struggle. That man is most aiding who says, "Let the past bury itself ; I am to serve in the present, with the view to the future." That is the man who is helping his government most at the present time. The man who is acting upon the other principle is the man you want to keep your eyes upon in the future. He is not the man to lead in the coming days. He is the man you want to relegate to the past which he has demonstrated such magnificent ability to interpret.

The same is true in religion : the man who is

ever thinking of the past, and the good old days, is the man who should get into the past, and stay there if possible. The Church needs and must have men and women who see the present and its immediate need, and as best they can are endeavouring to meet it. We may reverence the past, but we must serve the present if we are to be of value in the kingdom of God. In fact, in proportion to the way we serve the present we push the kingdom.

WE MUST SERVE WHERE WE ARE.

If we would push forward the government of God, we must serve where we are. This is what we need to remember with regard to this terrible war. Listen! Hearts to-day must be cheered; the sick to-day must be cared for; the necessities of life must be provided; discouragement must be turned to encouragement,—that is distinctly the work of the Christian Church. And if she fails at this point how great will be the calamity. For when all these things that we now face are over, there is going to be a reckoning. The world is going to calmly sit down, as it has not in many a day, and think over how these things have been managed: and rest assured the Church is going to come in for her part of the analysis.

Therefore it behoves us, if we love the Church and believe in the kingdom of God, that we should be faithful to our trust. There is no time now for sluggards and cowards; the time is on when we need to buckle on the Church armour, and serve as we have never served, for in serving the present we are serving the future. Moody said during the Spanish-American war, "The best time to represent Jesus is during war."

THE MINISTRY OF SPIRIT, OR TEMPERAMENT.

But finally, I call your attention to the ministry of spirit or temperament. Here I want you to consider briefly the story of Martha and Mary; it is too familiar to need exposition, but there are three or four thoughts in it as it bears on our subject, that I wish to consider. They are contained in the expression, "Also," "Carest thou not," "At Jesus' feet," "One thing needful."

Jesus had come to the house of Martha and Mary to be entertained, and they received Him into their house. It is not stated that they both received Him. It is said, "Martha received Him," but then it is also stated, "And she had a sister called Mary, which also sat at Jesus' feet." Here the word "also" evidently shows

that Mary had assisted her sister Martha in receiving, and in addition, took time to sit at Jesus' feet while Martha hurried back to prepare the house. While Mary thus sat at His feet, Martha came in, and spoilt the reception by saying to our Lord, "Carest Thou not that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus turned to her and said: "Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her."

SERVICE WITHOUT FRET.

Then we travel along with Mary and Martha for a while, and we find them again at a reception. Lazarus has died, and been raised again, and a great gathering is held. Mary and Martha, and Jesus and Lazarus and others are there, Martha serves. But there is no fretting and worrying. Though Mary bows at the Master's feet, and kisses them with her lips, and bathes them with the tears of her eyes, there is no fretting and worrying! Martha has learnt in that school, where Mary has been one of the teachers, and Jesus has been the other, how to serve without fretting. She has learnt how to

minister in the things that are at hand, in the right spirit. She has learnt how to deal with a hard proposition, without fretting. She has learnt a great psychological as well as a great spiritual truth,—she has learnt how to properly value spirit. She has learnt how to adapt herself to a necessity; that when a thing is up and on, make the best use of it possible. To keep cool, and not to fret and worry.

Then she has learnt a greater spiritual truth, for after all, spiritual truth is closely akin to psychological truth. She has learnt that the way to receive the Master's blessing is to keep ever in the Master's spirit, and serve where duty calls,—whether it be easy or hard,—to serve in the right spirit,—the spirit of the Master. That in His spirit there is happiness, and joy, and peace and blessing both of body and soul.

I do not know of anything we need to learn more to-day than that. Never mind how much harder things may get,—and without doubt they will get harder,—for we are just entering upon our difficulties,—never mind what conditions environ us, they are conditions we cannot help or prevent, and therefore the thing for us to do is to keep the Mary spirit—yea, the Master's spirit, possessing and dominating and controlling

us. Certainly most of us must go through disappointment. Let us beforehand pray for the baptism of the master's spirit.

MARTHA'S PART.

"She who has chosen Martha's part,
The planning head, the steady heart,
So full of household work and care,
Intent on serving everywhere,
May also Mary's secret know,
Nor yet her household cares forego:—
May sit and learn at Jesus' feet,
Nor leave her service incomplete."

God help us every one, at this particular time, to be faithful to our trust, and thus be faithful to our Lord.

**THE SPIRIT OF CHARLES SUMNER
IN THE WHITE HOUSE**



CHAPTER THIRTEEN

THE SPIRIT OF CHARLES SUMNER IN THE WHITE HOUSE

IN closing this volume it does not seem out of place to give a part of that most eloquent soul stirring address of Henry Ward Beecher's on the death of Charles Sumner. Perhaps no more eloquent words were ever spoken, and whether we endorse his great tribute or not, we are bound to admit that the characteristics of Sumner as presented by him are what we need in the conduct of the affairs of our nation at this particular time. We are facing most serious problems. The liberties that have cost us so much are being threatened in most insidious ways, and the call that comes to us from the fields of our past, as well as from the present and the future, is that we act as statesmen and preserve our rights.

CHARLES SUMNER.

In introducing his remarks, Mr. Beecher said:
"The best gift of God to nations is the gift

of upright men—especially upright men for magistrates, statesmen, and rulers. How bountiful soever the heavens may be; how rich the earth may be in harvests; though every wind of heaven waft prosperity to its ports, till the land is crowded with warehouses stuffed to repletion with treasure, that country is poor whose citizens are not noble, and that republic is poor which is not governed by noble men selected by its citizens.

“The signs of decay in the life of a nation show themselves as soon as anywhere else in the character of the men who are called to govern it. When they seek their own ends and not the public weal; when they abandon principles, and administer according to the personal interest of cliques and parties; when they forsake righteousness, and call upon greedy, insatiable selfishness for counsel; and when the laws and the whole framework of the government are but so many instruments of oppression and wrong, then the nation cannot be far from decadence. When God means to do well by a nation, that has backslidden, among the earliest tokens of his beneficent intent is the restoration of men of integrity and of honor—men who live for their fellows, and not for themselves.”

Following this is his tribute:—

THE GREAT TRIBUTE.

“Charles Sumner by his birth, his education, his social surroundings, was fitted to be an aristocrat; nor was his disposition averse to such a place and title, for by nature he was self considering. He was so intense in his own convictions as to become arrogant, and impose his views upon others with a species of oratorical despotism. But from the beginning of his life a romantic moral sense allied him to justice, to rectitude; and since in our day justice was most flagrantly violated by slavery, his love of justice and of truth took him, to his honor and to the glory of mankind, out from his class, and away from aristocracy, and made, essentially, an intellectual democrat of him. Personally he never was democratic. Intellectually he became so, by the force of the struggle of the day in which he lived.

I cannot but call to mind how strangely and how very nobly the old elect families of the commonwealth of the glorious old State of Massachusetts behaved. They were our only aristocracy, either of wealth or of historic association; and yet what more noble man was

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there in Massachusetts than Adams? Where have we found a man more noble, allied to liberty in the day of its peril than he was? What higher credit rested upon any household than that which came from the name of Quincy? Father and sons—how true they were! Aristocrats do you call them? They were the truest democrats.

Longfellow, naturally tender and refined, shrinking from struggle and from the rude rush of unwashed multitudes, did not disdain to set his harp, in the earliest hours, and sing songs of liberty when it was to bring upon him discords and howlings, and not the music of praise. Emerson, the calm, the observational, the coldly reflecting, had not warmth enough to make him an enthusiast in religion; but he had patriotism and humanity enough to make him bear witness in the teeth of slavery. Whittier, the beautiful singer who wraps indignation and wrath about with such gentleness of spirit, Quaker like—he could write Ichabod on the name of Webster, and doom him as though he had struck him with lightning, and yet all the time could seem as sweet as the gospel. And there was the elegant patrician—the son of aristocratic sires, born sovereign, full of culture, and of exquisite re-

finement, a noble man—Phillips, who put aside all ambitions, who devoted himself to the thankless task of speaking to mobs, and who through good report and through evil report, carried his lance, and never once had it shivered or cast vilely away, and lived to see triumphant the cause which he loved.

In this band, of which I have not enumerated the half, belonged Charles Sumner; and by force of circumstances he became its leader, being advanced to eminent trusts. He came forth at the time when such men as Story, Webster, Choate, and Everett were the heroes of Massachusetts. I remember that it was as much as a man's life was worth then to speak in derogation of Daniel Webster; but how do men feel respecting him to-day? I remember when Choate was as brilliant as a star. Now he is as a meteor, the memory of which has gone with its radiance. And Everett—his last days were his best days; and all that he did in elegant literature was not so much as he did when he wrote in Mr. Bonner's ledger for the people; because, then, for the first time I think, Edward Everett stood among common folks, in sympathy with them, and employed his culture, and reason, and taste and genius for the masses. In all the great and masterful strug-

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gles for liberty, and for the redemption of our land, neither Choate nor Webster nor Everett was found.

NATURAL ENDOWMENTS.

Charles Sumner was endowed by nature with a noble presence. He was physically of a most manly type. He had an admirably constituted mind; and yet he was not a child of genius. His learning, joined to his high moral sense, constituted him what he was. He was a **MADE** man. He was well versed in law, in general history, in art, and in belles lettres. He was fitted in all these respects to carry to his sphere in the United States Senate great influence and great power. He carried there an industry which was almost unmatched, and a straightforwardness and unchanging intent which was well nigh without parallel. The meaning of his life, the force of all his enthusiasm, was **BONDAGE MUST BE DESTROYED, AND LIBERTY MUST BE ESTABLISHED**. For that he became a martyr. He has died lately, and from the blow that felled him in the Senate chamber, that darkened many years of his life, and that gave to him a shock which his nervous system never recovered from. Not John Brown himself, nor Lincoln, was more a martyr for

liberty than Charles Sumner has been. How glorious such a death as his! How well it be- seems his reputation! Better so. Now, no pity- ing. As, when a man is knighted, the sovereign takes the sword and smites him on the shoulder, and says, 'Rise up, Sir Charles!' so the club that smote Sumner on the head did more than knight him,—it brought him to honor and to immortality.

His devotion, his suffering, his perseverance have been without faltering. He filled nobly the place where God put him. And God worked largely by him in the restoration of the con- science in the politics and statesmanship of this nation, and to-day the whole nation stands still to honor the name of Charles Sumner.

No son bears his name. No family will trans- mit it to the future. No descendant will gaze fondly upon his pictured face, and say, 'It was my ancestor.' He and his kindred are cut off. But the old State that gave him birth, and that he served so nobly, shall cut his name in letters so deep that time, itself, shall never rub them out; and no man shall ever read the history of these United States of America, and fail to see, shining brightly, with growing luster through the ages, the name of Charles Sumner. No son,

no daughter weeps for him, but down a million dusky cheeks there are tears trickling. They whom he served weep for him. He was the Moses that helped to bring out of bondage myriads of the oppressed, who to-day feel that a father and a protector is gone up from among them; and I would rather have the sympathy, sorrow and prayers of the smitten than all the eulogies and all the honors of strong and prosperous men. He has lived well. He has died well. His faults will go down with him. His virtues will live after him. He joined himself to whatsoever was best in his time. Now he is with God.

LESSONS TO BE LEARNED.

Young men, let me speak a few words to you in respect to some parts of the example of this man who has departed from our midst.

First, you will take notice that he identified his own interests with the noblest interests of his country. He was not a vermin statesman, a parasitic statesman, who looked upon his country but as a carcass from which he might draw blood. In a venal, corrupt time, he held trust and power unsullied, and unsuspected. Nothing can speak better for the judgment of corrupt men than the

fact that they never dared to approach him—for Mr. Sumner said, with inimitable naïveté, 'People speak of Washington as being corrupt. I do not believe a word of it; I have been in Washington fifteen years or more, and I have never seen a particle of corruption!' No, he never had. He was the last man that any corrupt schemer dared to approach.

It is not necessary that men should be greedy, and selfish, and corrupt, in order to be prosperous. The foremost man of his time has died with white hands and a clean heart.

His patriotism sought no aggrandisement of his nation by defrauding others. His was not a belligerent nor a selfish statesmanship. He attempted to associate this land of his love with the best interests of mankind universally. He was an advocate of peace. He preached and inspired the sense of justice among nations. Known well in America and in Europe, and esteemed among statesmen and courts and lawyers everywhere, his voice was against violence, and for amity based upon justice. His ambition was not for the 'manifest destiny' of greediness; it was for the better destiny of temperance, patience and plentitude of power for the defense of ourselves, but yet more for the defense of the

poor and of the needy. Everywhere aggression met his determined resistance. He was a statesman because he based all procedure on great principles. He was a republican statesman because he sought the welfare of all; and not of a privileged class. In his case this is the more noticeable because his personal habits did not lead him to love association with common people. It was principle, and not personal attraction, that moved him. In some sense, it may be said that he denied himself, and loved those who were beneath him. Nay, I think he thought more of mankind than he did of men. I think he loved the principle of justice and of liberty, rather than liberty and justice themselves. It was because liberty in practical life glorified the principle of liberty, that he loved it.

He is an example of personal integrity,—an example not a little needed. Much assaulted, much misunderstood, partly from his own fault, and partly from circumstances, nevertheless he was prosperous, and had an illustrious career, never dropping, and never really blackened by any taint. He has died in honor; and his name remains a glorious name in the galaxy of American patriots.

He was a man of courage, and of fidelity,

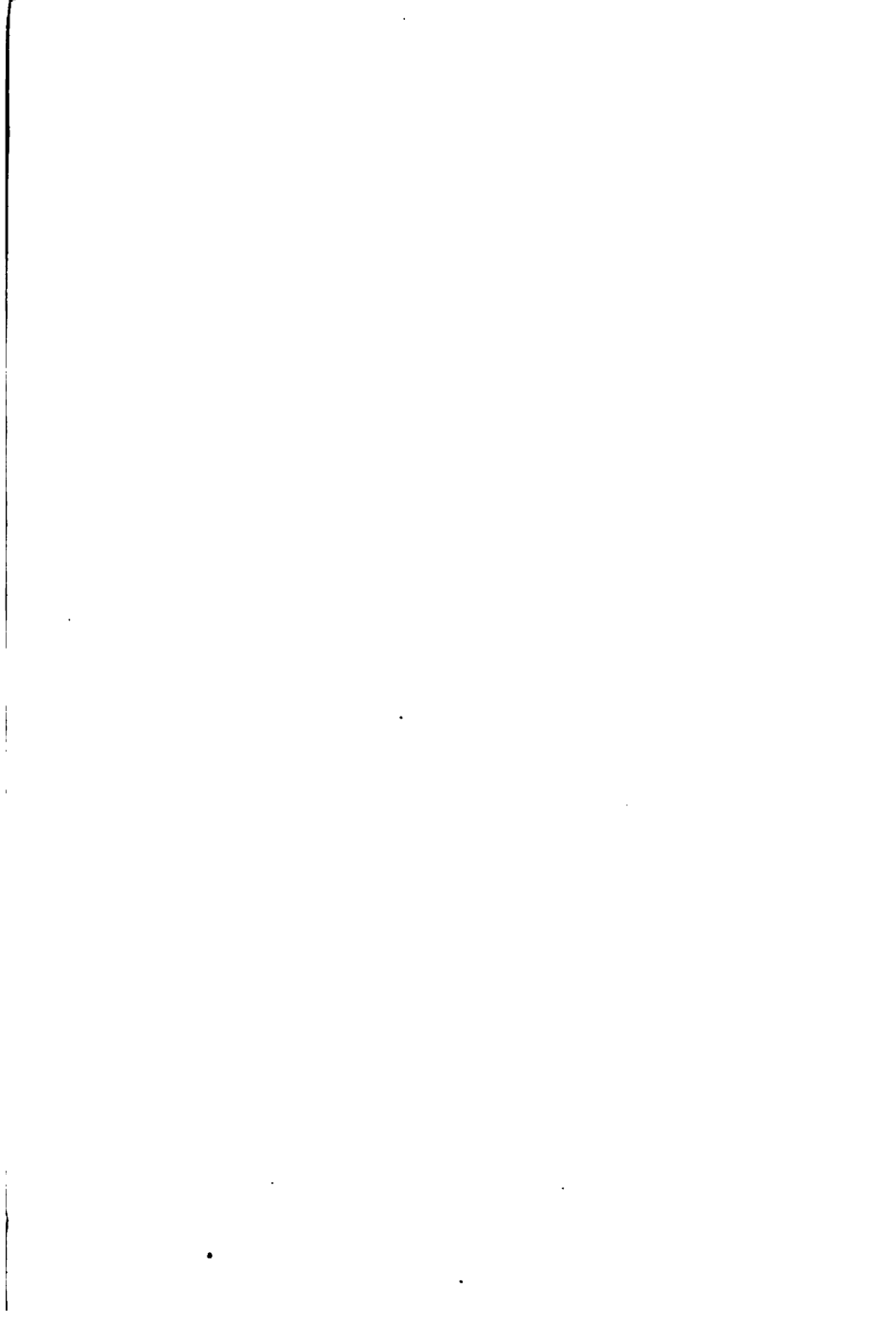
to his convictions. He never meanly calculated. He never asked the question whether it was dangerous to speak. He was one of those heroic spirits that carried the fight further than it needed to be carried. He erred by an excess of bravery. He was a self-sacrificing man, giving up every prospect of life for the sake of doing his duty and establishing rectitude. He lost his life, and found it. He has verified the truth that disinterestedness is not inconsistent with the highest ambition. We have not a great many such men. There is not a disposition in this great trading, thriving, commercial nation, and in this time of greed, to believe in romantic heroism of character; and it is good for us to be called to the consideration of a man who did not live for himself, and whose nature, naturally revolving about itself, was trained by the principle of justice to develop itself for the welfare of others. I cannot conceive of a man who by nature befitted the courtly circle better than he. If I had looked through all the old State of Massachusetts, I could not have found, it seems to me, one man who would have been more likely to ally himself to government, to party and to illustrious power than Charles Sumner; and it was a marvel of the Providence of God, to see

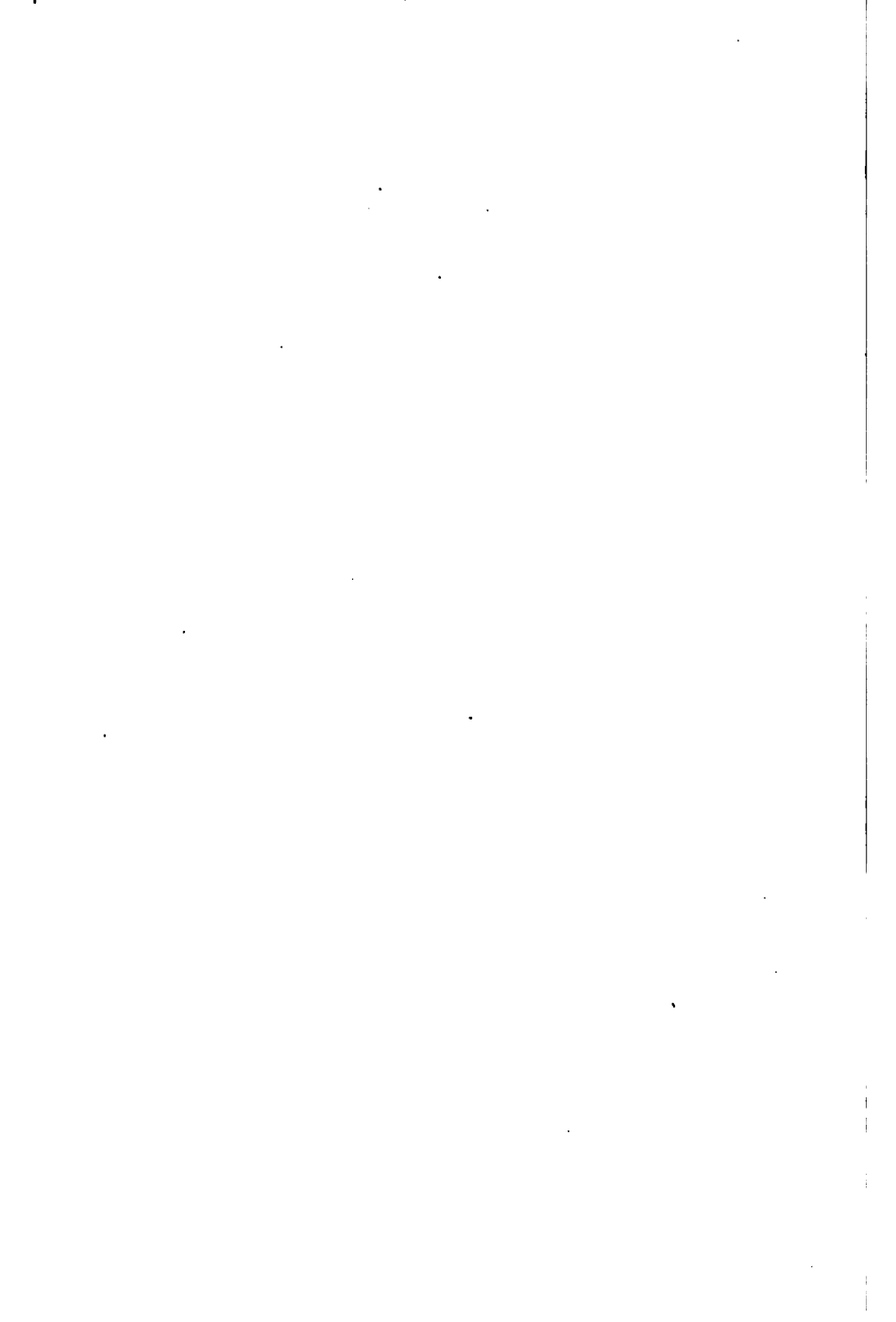
this man, who was built apparently to play the part of a sovereign and an aristocrat, filling the office of nurse to the slave child; giving his brilliant knowledge, his unwearied industry, and the fruit which he had gathered from every field, to those who needed succor; and bringing the stores of his literary attainments, the richness of his historical researches, and the accumulated treasures of the ages, which were his, and employing them to build better huts for the emancipated bondmen.

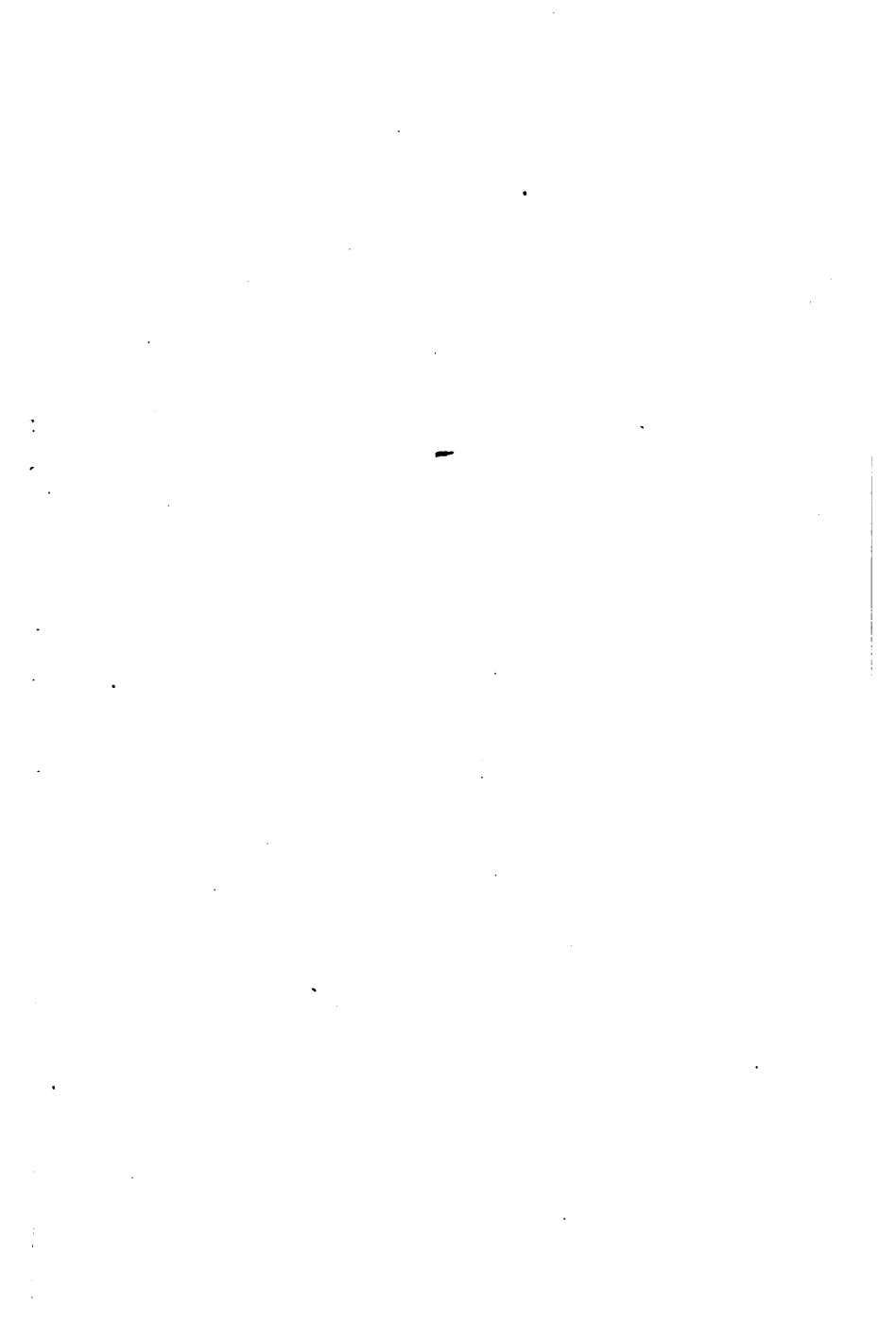
If he does not rank with the earlier men of our history; if he does not rank with the inventive geniuses of the age to which he belonged; yet, no man in America has ever surpassed Charles Sumner in the entire dedication of the gifts which God granted him to the service of the poor and needy. Thousands and thousands are blessed by him who have only heard his name to rail at it; for while he secured rights to the poor, and while he removed disabilities from those who were enthralled, not only the particular class for whom he laboured were benefited, but every honest man in the country, whatever might be his nationality, participated in the bounty which he wrought out.

He has gone to his reward. He has lived a

noble and spotless life on earth. He has not been a hero without a blemish; and yet, his blemishes were not spots of taint. His faults were weaknesses, not crimes of the soul. They were intensities, partaking somewhat of fierceness, engendered by the high conflicts through which he had passed. And let us forget them. Let us bury them, as we bury his noble form, dust to dust, under the sod. Let us remember his virtue, his integrity, his self-devotion, his enormous industry, his patient humanity, and his endurance unto the end as a martyr for liberty."







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